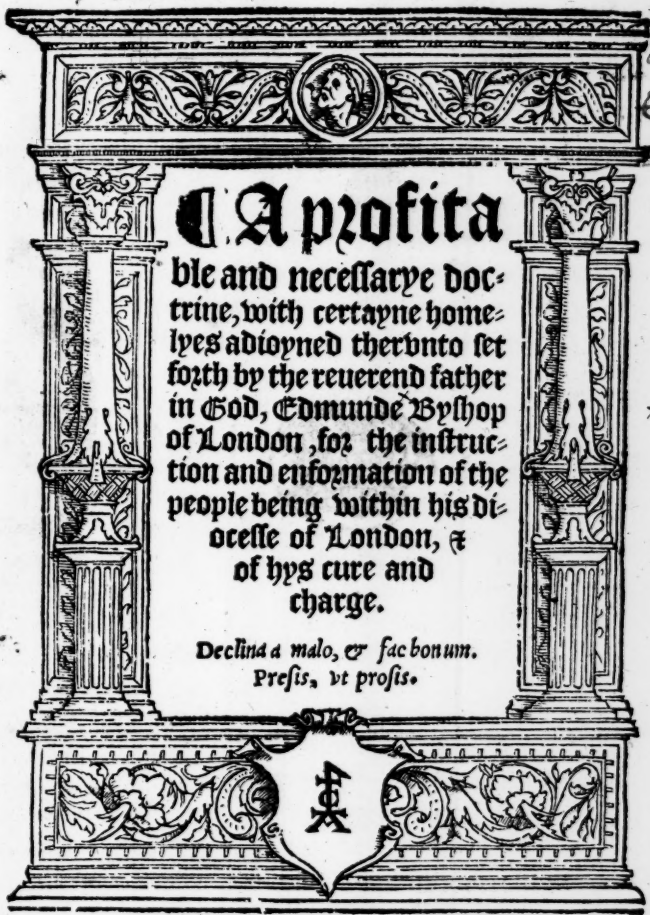


Grindal (E.) K Bonner (E.)

*no. 10.
am. 1555
E. 15.
L. 15.
H. 15.*



A profita

ble and necessary doctrine, with certayne homelyes adioyned therunto set forth by the reuerend father in God, Edmund Byshop of London, for the instruction and enformation of the people being within his diocesse of London, & of hys cure and charge.

*Declina a malo, & fac bonum.
Prestis, vt profis.*

x Grindal.



The Preface of the

Bishop of London to the reader.



Here as in the time
of the late outragi-
ous and pestiferous
scisme, being here in
thys Church, and
realme of England
al godlines, & good-
nes, was dispiled, &
in maner banished,
and the catholyque
trade, & doctrine of
the church (wyth a

newe enuyouse and odyous terme) called, & named
pappstry, like also as deuout religion, and honest be-
hauour of men, was accounted and taken for super-
stition, and hipocrisy. And thereupon (by sundrye
wayes and wyles pernicious, and euyl doctrine,
was sowen, planted and set forth, sometimes by the
procedyng preachers sermons, sometymes by theyr
pynted treatyse, sugred all ouer with lose lybertye,
a thyng in dede most delectable and pleasaunt vnto
the fleshe and vnto al vnruly persones, somtimes by
readyng playing, singynge, and other lyke meanes
and new deuises, by reason wherof, great insolency
disordre, contention, and much inconuenience daily
more and more: did ensue to the greate dyllhonor of
God, the lamentable hurte, and destructyon, of the
sub-

The Preface

subiectes, and the notable reproch, rebuke, and flaunder of the hole realme. The people wherof, by sondri wycked persones, were borne in hand that they had gotten God by the sote, and that they were brought out of tirāny, darkenes, and ignoraunce into liberti, lyght, and perfytte knowledg, where in very dede, they were broughte from the good to the bad. And fro goddes blessing (as y^e prouerbe is) in to a warme sonne: infected with all errour, & noughtynes, drowned in sensualtye and malyce, and armed wyth vnshamfast boldnes, presumption, and arrogantye, takinge vpon them to be guydes, instructours, and teachers of other, where they them selues were in very dede vtterly blind, ignoraunt, & void of knowledg, only bent to destroye al good rule, and order. I haue for these causes, and other honeste conseyderatyons, thought (conseyderyng the cure and charge I haue of all suche as are of my Dyocesse of London) it to be mete, conuenient, and necessary for my part, earnestly to trauaile and laboure, wyth my chapleines and frendes, bothe that errours, heresyes, and noughtye opinions may cleane be weeded, pouted, and expelled out of my dyocese (a greate helpe wherunto is geuen by dyuerse prouisions made by the Kynges and Queenes mooste excellent Maiestyes, and especiallye by that godlye proclamatyō, whyche of late was sente forth by thei^r graces, concernynge the byngynge in of certayne heretycall and noughtye bookes) and also that a verye pure sincere, and true doctryne of the fayth, and religion of Chryst, in al necessarye poyntes of the same, faythfullye, playnelye, and

The Preface

and profitablie, be set furth wthin my sayd dyocesse;
to the good erudition, and instructy^on of all the peo-
ple wthin the same. And therefore haue at thys pre-
sent, for mine owne diocesse, caused this present boke
with homelies there vnto adioyned, to be set furthe:
that the sayde people (accordyng to the wyl and com-
maundement of the great king and prophet Dauid)
may decl^yne from euyl, and do that thyng whych is
good. And the order of thys booke is thys. f^{yr}ste be-
cause wthoute fayth it is impossyble to please God,
there shalbe, in the begynning, some thyng spoken of
fayth, to knowe what it is, and how it is to be taken
here in thys boke. Secondly because the somme and
pythe of our chrysten fayth is b^{re}fely collected, and cō-
pyled in effect, in our commen Crede, therefore the
sayde Crede, to teach vs what, and howe to beleue,
shalbe playnely and truly set forth, and also declared.
Thyrdely, because there are .vii. Sacramentes of
Chrystes catholyque church, wherein God doeth
ordynarily worke, and participate vnto vs hys spect
all gyftes, and graces, here in thys lyfe, therefore in
the thyrde place, the sayd .vii. Sacramentes shalbe
set forth, and expounded. f^{ou}rthlye, because the .x.
commaundementes are the hygh way, ordeyned by
God, in whych eue^{ry} one in this life must walke, yf
he wyl come vnto the blyss of heauen: therfore the
sayd .x. commaundementes, shal orderly be set furth,
and haue also their declaraty^on. f^{yr}stely, because we
ourselues, as of our selues are vnhab^{le} to doo good,
and therefore nede alwayes the assistance, grace, aid
and helpe of almyghty God, without whych we ne
ther

The Preface

ther can continue in this life, nether yet do any thing acceptable in the syght of God, whereby to attayne the lyfe to come: therefore in the fyft place ther is a roome for prayer, as wherby to obtayne grace and helpe at Gods handes. And that prayer is there set forth, whiche Chrysste hym selfe, beyng here in this worlde, did make and geue to his disciples, that is to saye: the Vater noster, whiche conteyneth in it al thynges necessary for a chriстен man here in this life: and thys Vater noster hath also his exposition.

Sixtely, because the Aue Maria is a prayer taken out of Scripture, and conteineth in it a blessed matter, and a ioyfull rehersall and magnifienge of God, in the worke of Chrystes incarnation, wroughte in the wombe of the blessed virgin Mary, and she thereby, woorthelpe to be honoured and worshipped, therefore the sayd Aue Maria, with the declaration thereof, is in ordze folowynge the sayd Vater noster.

Seuenthy, because personnes, vicars, and curates, are commaunded by the lawe, to reade and declare vnto theyr paryshyoners the .vij. deadly synnes, the .iiij. beatytudes, and certayne other thynges, therefore in the .vij. and, .iiij. places, there are set forth at length the sayd thynges, with exposition and declaration of the same. And albeit these thynges so sette forth, beyng red and declared vnto the people, deUberately, and playnely, may seme sufficient, and the people thereby bound of reason, to be content therewithall, as hauing all those thynges, whych in anye wise are requisite and necessary for theyr soule helth, yet to thintent they shall haue no cause to murmur

The Preface

or grudge, for lacke of certayne booke in the englishe
tongue for theyr instruction, or yet for lacke of pre-
chyng vnto them, they shall in the. ix. place of thys
booke, though they cannot rede, haue certayne ho-
melyes, to be on the Sondayes and holye dayes, by
theyr personnes, vicars, or curates, redde vnto them
in the Englyshe tongue, trustyng that the people
thus ordered and taught, wyll take thys my doyng
in good parte, and studye as well to profyt them sel-
ues therby, as I and my chapleynes haue ben studi-
ous and carefull herein to doo them good. And the
Kyng of Kynges, and Lord of Lordes, geue vs also
plentyfully of his grace, that euerye one of vs, in all
partes, maye do oure dueties, and that we all maye
lyue in rest and quietnes, and specially in the vnyte
of Christes catholique churche, and his religion, lo-
uyng and seruyng God, with all our harte in holy-
nes and ryghteousnes, all the dayes of this our lyfe,
so that finally we may attayn to the life that neuer shal
fayle, but continue for euer, which graunt vnto
vs the father, the sonne, and the holye gooste,
preseruing our good kyng and queene
in all ioye and felicitie, longe to
continue, to theyr glory
and oure comfortes.
Amen.

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CConcernynge sayth, What it is, and howe
it is to be considered, and taken, here in this boke.



CCOMFLISHINGE
the promys made in
my peface, for as
much as sayth is the
fundation & ground
of all oure Chriftian
religion, I ſhal now
intreate, and ſpeake
thereof. And knowe
you, that althoughe
this worde ſayth, be
diuerſly taken, both

in prophane Authoꝝs, and alſo in Scrypture, ſome-
tymes ſignifying truſt, ſometymes truth, ſometimes
conſcience ſometymes auctoritie, ſometimes credu-
litie, ſometymes credence, ſometimes promys, ſome-
tymes profe, ſometymes helpe, ſometymes the gyfte
oꝝ grace of God, and ſuch lyke: yet here in this boke
oꝝ profeſſe, there ſhall not be cheifely and principallye
intreated, oꝝ ſpoken of euery kynd of ſayth, as in eue-
ry way it maye be conſidered: but onely of two kyn-
des oꝝ acceptions thereof.

And fyrſt do you vnderſtand, that ſayth maye
be conſidered by it ſelfe, as it is a ſeueral gift of god,
ſeparate, and diſtincte from hope, and charitie, and
beinge ſo conſidered, and taken, it ſignifieth and im-
porteth a perſwaſion, and beleif, wrought by god in
mans harte, whereby man aſſenteth, graunteth, and
taketh for true, not onely that God is (which knowe

B.i. ledge

ledge is taughte, and declared, by the maruapulous worke of the creation of the world, as S. Paul saith in his epyistle to the Romaynes) but also that all the wordes and sayinges of God (whych be reueid and opened in the scripture) are of most certayne trueth, and infallible veritie. And not that these thyngs onely are to be credyted and assented vnto, but also that all thynges els (which were taught by the Apostles, and whych haue bene by a whole vnyuersall consent of the Church of Chyfte, euer sythe that tyme continually taught, and taken alwayes for true) ought to be receaued, accepted, taken and kepte, as a true and perfecte doctryne apostolique.

This then is the fyrst acception of fayth, whych man hath of God, and wherein man doth not leane to hys owne naturall knowledge (whych is by reason) but he leane the to the knowledge attayned by fayth: wythout whych fayth, man is ignoraunte and blynde, and cannot vnderstande, accordeinge as the prophete Esay affirmeth in hys. vii. Chapter, saying: *Nisi credideritis, non intelligetis.* That is to saye: onlesse ye beleue, ye shal not vnderstand. This fayth is the begynnynge, the entry, and the introduction vnto all Christian religion, a Godlynes: for as S. Paule sayeth in his. xi. Chapter of his Epyistle to the Hebrewes. He that cometh to God must beleue that he is, and that he is a rewarde vnto them whych do seeke to please hym.

And thys fayth, although it be such a begynnynge such an entyre, and such an introduction, verye necessarye for the begynnynge of all ryghtousnes, yet yf
it do

OF FAITHE

it do procede no farther, adioynnyng with it, hope and charitie, it is called in **S**cripture, a deade faythe, be cause it is boyde and destitute of lyfe, and wantethe the helpe, and efficacie of charitie. And this much for fayth as it is considered in the fyrst acception.

Faythe as it is considered in the seconde acception, maye not be alone, but muste nedes haue hope; and charitie, annexed and ioyned vnto it. And faythe so taken, doth signify not onely the beleif and perswasion whych was befoze mencioned in the fyrst acception, and taking of fayth: but also it signifyeth a sure confydence, and hope, to attayne all whatsoeuer god hath promised for **C**hristes sake, and it signifieth, and comprehendeth also, a hartye loue to **G O D**, and an obedience to his commaundementes.

And faythe thus considered, is a lyuely faythe, and worketh in man a ready submission of hys wyll to **G**oddes wyll. And this is the effectual fayth whiche worketh by charitie, and whyche (as **S . Paule** testifieth) vnto the **Galathians**) is of value & strengthe in **C**hryst **J**esu.

By this fayth, **A**braham, not knowyng whyther he shoulde go, went out of his countrey, and dwelte in the lande of behest, or promyse, as in a straunge lande, lokyng, and trustyng for a cytye, founded, and buylded by almyghty **G**od.

By this fayth also, **A**braham, when he was tempted, was ready to offer vp his onely begotten sonne **I**saac, in whome he loked for the promyse, nothyng doubting, but that **G**od who made the promyse, was able to rayse hym vp agayne from deathe.

B, ii. And

And in thys sorte and wyse, saythe is taken, in the moost parte of the examples, which be recyted of **S** Paule, in the .xi. chap of hys Epistle to the Hebrwes

And thys saythe so consydered and taken, euerye Chrysten man doth promyse, professe, and couenaunt to kepe, when he dothe receaue the Sacramente of Baptylme.

And here is to be noted and considered, that all the promyses of god, made at any tyme to man, after the fall of Adam, for Chrystes sake, are not absolutely and puerly made, but vnder thys condytpyon, that is to saye: that man should beleue in God, and with the grace of God geuen for Chryste, endeuer hym selfe to accomplyshe, and kepe the commaundementes of God: so that yf man do beleue in God, and wythe the sayde grace, do endeuer hym selfe to the best of his power, to kepe and accomplyshe the sayd commaundementes, man maye iustly then challenge the sayd promyses, so graciously made vnto hym on goddes part: and if on the other side a man wil not beleue in God, and with the sayde grace endeuer hym selfe to the best of his power, to kepe and accomplysh the sayde commaundementes, then man can not iustly challenge in any wyse the sayde promyses, or the benefyte thereof, in asmuche as he hath not fulfilled and kepte on hys parte the sayde commaundementes, whyche were parte of the promyse and conuenante, made no other wyse by God vnto man, but vnder condytion, as the Prophete Dauid playnely declareth, in the .lxxx. and lxxxviii. Psalmes, and Chryst in the .xix. of Mathew. *si uis ad uitam ingredi, serua mandata.* That is to saye: If thou wilt

OF FAYTHE

woylt enter into lyfe, kepe the commatindementes.
 The Churche therefore, according vnto the same, intendynge that manne shoulde alwayes haue thys in good mynde, that is to saye: that the promises of god to man, be made but vpon condycion, and that with out keepng of the condytpion, no man is partaker of Goddes promyses, hath taughte, and ordeyned, that men before they do receaue baptysme, shall promyse and conuenaunt, to fulfyll the sayd condycion, and to forsake the Deuyll, and the worlde, and to serue only GOD. Of which promyse and specciall conuenaunte, whereby man thus byndeth himselfe to God, man is called in Latyn, *Fidelis*, that is to saye: faythful: And on the other syde, yf he neuer made the promise or conuenaunt, or after y he hath made it, he doth renoũce and refuse it, then that man in that case is amonges the Chrysten people, called in Latyn, *infidelis*, That is to saye: Unfaythfull, or Heathen. And because God (as before is declared) hath made promyse and conuenaunt wyth man, and is euer in hys wordes & promyses moost true, moost iust, moost constante, and wyll (as we must moost assuredly beleue and thynke) performe and accomplishe the same, soo farre forthe as he hath promysed in any wise, therefore God is called (as he is in very dede) *Fidelis et verax*, that is to saye: faythful and true, obseruyng and keepng his fayth, that is to saye: hys promyse to man: requyryng that man shoulde lyke wyse kepe hys faythe and promyse towarde hym.

So we of these thynges that are before spoken, it is manifest that fayth as it is taken in the seconde accep-
 tion

tion, is the perfecte faythe of a true chryſtian man
 conteynynge the obedience to the hole doctryne, and
 religion of Chryſte. And after thys ſorte is faythe ta-
 ken of S. Paule in his epyſtle to the Romaynes, and
 in other places of Scripture, where it is ſayde that
 we be iuſtified by fayth. In whych places man may
 not thinke that we be iuſtified by fayth, (as fayth is
 a ſeueral vertue, ſeperated from hope, and charytie,
 from feare of God & from repentaunce) but by fayth
 there is ment not the late inuented and deuiled faith
 that is to ſay, onely faythe, or fayth alone, but faythe
 with the ſoreſayde vertues, coupled, and ioyned to
 gether; conteynng as is aforeſaide the obedience to
 the hole doctryne and religion of Chryſt.

And here by the way is to be noted, that euerye
 man that doth offend God, doth not vtterlye loſe his
 fayth therby, for both they that do ſynne by frailtie &
 ſoden motions (from which euen the iuſt men ar not
 holly free, and be taught therefore of Chryſte to ſaye
 with other. forgyue vs our trespaces &c) And the o-
 ther alſo whych aduſedly fall into deadely ſynne (as
 they that do committe murder, adulterye, and other
 abhominations, albeit they be fallen from the liuelye
 and perfecte fayth, for that they are diſobediente to y
 doctrine and religion of Chryſte whiche they dyd
 knowe, yet there doth remayne in them ſo offedyng,
 the certeine and aſſured knowledge of God, and his
 doctrine, whiche is the faythe, after the fyrſte ſorte
 and acception of fayth.

And that theſe .ii. thynges (it is to wytte, knowlege
 and obedience) are ſometime ſeperated and a ſondre
 Chryſte

Chryste in the .xii. chapter of Saint Lukes Gospell,
doth playnely declare it, speaking of a seruaunt that
knoweth the wyl of his maister and doeth it not. And
lyke wyle S. James in his epytyle sayeth, that fayth
may remayne wythout charitie.

Wherefore the truth being thus, a transgressoure
of the lawe of Almyghty God, after baptyisme, dothe
kepe a remorse of conscience & the light of knowledg
by fayth, whereby he seeth the remedies, howe to at
tayne the remysion of synne, and by a speciall gyfte
of further grace, is moued to vse the same remedies,
and soo by faythe walketh the wayes ordeyned to at
tayne remysion of synne, as in the Sacramente of pe
naunce shalbe moze perfytye hereafter declared.

Thus haue you harde the .ii. acceptions or ta
kynges of fayth & that the fayth of knowledg, may
remayne in hym that hath fallen fro the perfect faith
of a Chyistian man. But whether there be any specy
all, particuler knowledg, whych man by fayth hath
certaynely of hymselfe, whereby he maye testyfy to
hymselfe that he is of the predestynates, whiche shall
perseuer to the ende in their callyng, there is not spo
ken as yet of, nor yet can by the Scryptures, or Doc
tours, be proued that any such fayth can or ought to
be preached, or taught.

Truthe it is, that in the Sacramentes insti
tuted by Chryste, and used in his Catholique Chur
che, here in earth, we may constantly and assuredly
beleue the workes of god in them, and the applicati
on of his grace and fauour therein (to oure presente
comforte) with assurauce also, that he wyll not faile
vs

THE EXPOSITION OF

vs yf we fall not from hym: And therfore we so con-
tynewyng in the state of grace worth hym, haue war-
rante and may beleue vndoubtedly that we shalbe sa-
ued.

BVT FORASMUCH as our frailtye, & noughtines,
ought euer to be feared in vs, it is therfore expedient
for vs, to lyue in continuall watche, and in contynu-
all fight with our enemyes, the deuyl, the fleshe, and
the worlde, and not to presume to muche of our per-
seuerance and continuaunce in the state of grace
(whyche on our behalfe, is vncertayne & vnstable) but
diligently and ofte to remembre the godly and wyse
lesson of S. Paule in the .x. chapiter of his first epistle
to the Corinthyans, where he sayeth. *Qui se exi/imat. Straz
re, Vidcat ne cadat,* that is to saye: he that thynketh or iud-
geth him selfe to stande, let him take hede that he fall
not. For all thoughe GODDES promysles made in
CHRIST be immutable, yet (as it hath bene sayde a-
fore) he doth not make them to vs, but with conditiō
So that hys promyse standyng we maye yet sayle of
the effect of the promyse, bicause we kepe not our pro-
mis. And therfore yf we assuredly do recken vpon the
state of our felicitie (as grounded vpon Goddes pro-
misses) and do not remember therewith that no man
shalbe crowned, on lesse he lawfully fighte, we shal tri-
umpe before the victori, and so loke in vaine for that
whyche is not other wyse promysed, but vnder a con-
dition, and after this sorte euery chrysten man muste
and ought assuredly beleue.

Here

THE CREDE

**Here foloweth the crede, or the .xii. Articles
of the Christian fayth.**

- i. I beleue in God, the father Almighty,
maker of heauen and earth.
- ii. And in Iesu Christ his onely sonne oure
Lorde,
- iii. Which Was conceived by the holy gost
borne of the vyrgin Mary.
- iiii. Suffred vnder Ponce Pilate, Was cru-
cified, dead, and buryed, & descended into hel.
- v. And the thirde day he rose agayne from
death.
- vi. He ascended into heauen, and sitteth on
the right hande of God, the father almighty.
- vii. From thence he shall come to iudge the
quicke and the deade.
- viii. I beleue in the holy Ghost.
- ix. The holy Catholike church.
- x. The communion of saintes. The for-
giuenes of sinnes.
- xi. The resurrection of the body.
- xii. And the life euerlastinge. Amen.

**Here foloweth the exposition, and declaratiō
of this crede.**

THE EXPOSITION OF

AS concernyng this crede, there are .v. points generally to be marked and obserued, first that al chrysten people ought and must constantly beleue mayntayne and defende al those thynges to be true, whych be comprehended in this crede, & in the other two credes, whereof the one is vsed to be sayde at Masse, beyng approued and establisshed by auncient generall counsailes, and the other was made by the greates clerke & holy man Athanasius. And likewise we must also constantly beleue, mainteyne, and defende, al other thynges whych are comprehended in the whole body, and canon of the Byble.

Secondely, that all thynges conteyned in this crede, or in any of the other .ii. credes, or in the whole body and canon of the sayde bible, are so necessary to be beleued for mans saluation, that whosoever wyll not constantly beleue those thynges, or wyll obstynately beleue the contrarye of them, cannot (in that state remainyng) be the true and verie members of Chryste, and his espouse the Church, but eyther are very infideles, or heretikes, and members of the Dewyll, with whome yf they repent not, they shalbe perpetually dampned.

Thyrde, that al Chrysten people ought, & must not onely beleue, mayntayne, and defende, al þat sayde thynges as mooste certayne and infallible truthe of Gods worde, neuer by any contrary opinion, or authoritie, to be altered, or conuelled, but also must take and interprete, all the same thynges, accordyng to þat same sence, vnderstandyng and meaning, which the Holy ghost hath geuen thereto, and whiche also the
ap.

THE CREDE

approued Doctours of the Catholike Church, haue receaued and agreably defended.

Fourthly, that all true Chrysten people. muste vtterly refuse, and condemne all those oppnyons whych were of long tyme past condemned in þ. iiii. holye Counsailes. That is to saye: in the Counsell of Nyce, Constā tynople, Ephese, and Calcedonense.

Fyftly and synallye. That althoughe all thynges as they are nowe pertyculerlye vled in þ catholyque Church here in Earth, are not so distinctly, particularly, and expressely in all wordes, fashions, circumstances, and poyntes, set forth, taught and expressed in Scrypture, yet the pithe, the substaunce, þ matter, the foundation & grounde, with the effecte thereof in general wordes are not onely comprehended and conteyned in Scrypture, but also by expresse wordes confyrmed by other sufficient auctoritie. And seynge the Catholyke Church hath soo receyued, beleued, allowed, and approued, the sayde thynges, time out of mynde, therfore it shalbe a very great presumption and an vncomely parte, anye man to controll or contempne any such thinges so receyued, beleued, allowed and approued by the sayd catholyque church, and in so doyng the same is in dede not worthy to be taken or reputed for a faythfull membre or obediēte chylde of the sayd Church, but for an arrogant, nough ty, and very wycked person.

C.ii.

Here

There foloweth the exposition or declarati-
on of the fyrst article of the Crede, which is.

I beleue in God the Father almightye,
maker of heauen and earth.

For the better, and more playne vnderstanding
of this article, ye muste knowe, that this worde
(Beleue) taken by it selfe, generallye, and synplye
spoken, is to haue sayth, after the fyrste accepti-
on, or takynge of sayth, as it hath bene before already de-
clared, and shewed vnto you, but these wordes (I be-
leue in) haue a farther, and more particuler vnder-
standing, it is to wote, to haue sayth, after the second
accepti-
on, maner, or takynge of sayth. And therefore
when we are comaunded to beleue in God, we must
not onely assent, graunte, and take for true, thys one
thyng, that God is (which in dede the very deuiles
them selues do acknowledge and confesse) or this se-
cond, that all the wordes and saynges of God reue-
led in Scripture, are of moste certayne trouthe, and
vnfallible veritie, or this third, that al thinges why-
che were taught by the Apostles, and whyche haue
bene by a whole vniuersall consent of the Catholyke
Churche, continually taught, and taken alwayes for
true, ought to be receaued, and kept, as a perfect do-
ctrine Apostolyke. But also we must haue a sure con-
fidence and hope, to attayne whatsoeuer God hath
promysed for Christes sake, and we muste also haue
an hartye loue to God, with obeydence to hys com-
maun-

maundementes, & then we do not onely beleue God
but also we do beleue in God. This manner of beleaf
that is to saye: **I beleue in**, we ought to haue oneli
in God, and not in any other creature of Gods els, be
it neuer so excellent. And therfore in this crede, y^e said
maner of speakyng **I beleue in** is vsed only in .iii.
articles which concerne the thre persons in trinitie,
that is: the Father, the Sonne, and the holy ghoſte,
for we do, and ought to say: **I beleue in God the
Father: I beleue in God the Sonne: and I
beleue in God the holi goſt**: & we do not so saye
in any thyng els, as more at large ſhalbe ſaid, whan
it ſhalbe ſpoken of the Catholyke Church.

We muſte further note, that as by thys attycle
we are bounden to beleue ſtedfaſtlye that both God
is, and that he is true in al his wordes and promiſes
and as we are bounden to beleue lyke wiſe that god
is omnyppotent, and creator of heuen and earth, and
that we muſt with this our beleiſ, loue god, & cleaue
onely to hym with al our harte and power, continu-
ynge, and dwellyng ſtyl with him in loue, and obey-
inge vnto hys will, as well in al our inwarde thoughtes
and affectiōs, as alſo in our outwarde actes and
dedes, ſo muſt we abhorre, and forſake all vice and
noughtynes, and not wyſſhe or deſyre of God, anye
euyl, or vngodly thyng. And ouer this, we muſt con-
ſtantly betake, and commit our ſelues, and all ours
wholy vnto God, and fire all oure hole hope, truſte,
and confidence in God, and we muſt quiet oure ſe-
lues in him: beleuyng perſitly, and aſſuredly, that he
wyll

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Well in hede the to no lesse goodnes, lone, mercy, grace
 and sauoure vnto vs, then he promysed by hys word
 to do wth vs, vsynge oure selues, as afore is sayde.
 Farther we muste note, touchynge thys article,
 that God is a spirytual, and an inuisible substaunce
 o^r nature, of infinite power, & eternall, withoute be-
 gynnynge o^r endynge, and of incomprehensible know-
 ledge, wysedome, goodnes, iustice, and mercye. We
 must also note for farther declaraiton of thys article,
 that albeif ther be hit one very true God, beside, o^r
 without whiche there is no other God, yet there are
 in the Godhede three distincte persones, the Father,
 the Sonne, and the Holy gooste: and thoughe they
 are thre persons, yet they ar not thre goddes, but all
 oue God; one nature, one substaunce, all one euerla-
 styng essence o^r beyng, and all lyke and equall in
 might, power wysedom, knowledge, ryghtuousnes,
 and in al other thynges els, belonginge to the deitie.
 And moreouer we must knowe & beleue, that God
 the Father is the fyrst person in thys Trynitie & god-
 headde, yea, and the Father of hys onely begotten
 Sonne, whych is the second person in Trynitie, and
 that he the sayd Father dyd beget of hys owne sub-
 staunce the sayde seconde person, by eternall genera-
 tion, that is to saye: by generation that neuer had be-
 gynnynge.

And where this article conteyneth farther, that
 God & father is (almighty) it is to be noted that
 thys worde almighty, is as much to saye as that
 God the fathere maye do all thynges that he wyl, in
 heauen, and in earth, and that nothyng to him is im-
 possie

possible, and that his godly power and myght, both excell infinitely, and incomparablye, all powers, in Heauen, earth, and hell: Soo that all other powers whiche be in Heauen, earthe, or hell, be nothyng as of them selues, but haue all theyr myghte, force, and strength of hym, and be all subiecte vnto hys power, and cannot resyste, or let the same.

And herewith farther is to be learned, that althoughe God be omnipotent, and of infinite power, yet he is not the aucthor, or worker of any synne, for whensoeuer any synne is done by anye creature, the same is wrought by the malice of the deuill, or frewill of man, or by both, God onely suffering and permyttinge the same to be done, and not by his power and worke, styrring by, ferthering, or assystryng, the malice, or the euill thought or dede in that behalfe.

Fynallye, concernynge those laste wordes of this Article, it is to wytte. Maker of heauen, and earth. we are taughte and instructed thereby to beleue that God the father Almightye, dyd at the begynnynge create, forme, and make of noughte, Heauen, and Earth, and al thynges visible, and inuisible and that he dyd gyue vnto them al theyr power and myght, and that he so, from time to tyme, continually doth preserue, gouerne, susteine, and mayntaينه, the whole worlde, and all the creatures therein, by hys onely goodnes, and hyghe prouydence, that without his continuall workynge, nothyng is or can be able in any wyse to endure.

The

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The exposition or declaration concerninge
the seconde Article of the Crede, whyche is.

And in Iesu Christ, his onely sonne oure
Lorde.

In this article. iiii. thinges ar specially to be noted
Fyrst that the second person in Trinitie, is verue
Jesus, the second, that he is Christ. The third, that he
is an onely Sonne, and y fourth, that he is our lord
For the better vnderstandyng of which foure poyntes
ye shall know that Jesus is as muche to saye, as a
(Saulour) S. Mathe we bearynge witnes there-
vnto in the fyrste Chapiter of his Gospell, where the
Angell of God appearynge to Ioseph in a vision or
dreame, and speakyng to him of the blessed Wyrgyn
Marye, and of the notable byrthe that she shoulde be
beutified withal, doth saye: *Pariet autem filium & uocabis no-*
men eius Iesum, ipse enim saluum faciet populum suum a peccatis eorum.
That is to saye: She shall bringe forth a sonne
and thou shalt call the name of hym Iesus,
for he shall, make his people safe, from theyr
synnes. Accordyng wherevnto S. Luke in the first
chapiter of his Gospell sayeth, that the Angell of god
spake vnto the sayd Wyrgyn these woordes. *Ne timeas*
Maria, inuenisti enim gratiam apud deum, ecce concipies in utero et paries
filium et uocabis nomen eius Iesu That is to say. Feare thou
not Mary, for thou hast founde grace before
God. Lo: or beholde, thou shalt conceaue

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in thy Wombe, and bryng forth a sonne, and thou shalt cal the name of him Iesus. And agreeable hereunto S. Luke in the second chap. of hys sayd Gospel sayeth. *Et postquā consummata ē ut dies octo ut circūcideret in puer, uocatum est nomen eius Iesus, quod uocatum est ab angelo priusquam in utero conciperetur.* That is to saye: And after that eyght dayes were persited or ended, that the chyld should be circumcised, the name of hym was called Iesus, which was called or named of the Angell before that he the salde child was conceiued in his mothers Wombe.

Nowe forasmuche as the second person in Trinite was eternally preordayned, and appoynted, by the decree of the whole Trinitie to be our redemer, and Sauiour, therefore in this seconde Article here, he is called Iesus, And as concernynge this other name Chryst, (wherewith also the sayde seconde person in Trynitye is called and named) ye shall know that Chryst is asmuche to saye as annoynted. And by cause that God hath annoynted Chryst (as the great Prophete Dauid in his. xliiii. Psalme, doth testifie) with the oyle of gladnes aboue his partakers or felowes, and hath both annoynted him kinge and prest therefore the sayd second person in Trinite, is and ought to be called Chryste. And where the sayde second person is called also here in thys article, all one ly sonne, ye shall for the better vnderstandyng here of know, that although almyghty God the father, be
D. the

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the father of al people, by creation, and general grace
yea and the father of all chzisten people by creation,
adoption and also speciall grace, yet concernyng the
godhed of our Sauour Chyste, and the eternall ge-
neration of him (wherof mention is made amonges
other places, Psalme. 2. Psalme. Cvi. and Joh. i) god
the father, in that respecte is the father of Chyste, on-
ly by dyuine nature, begettynge hym of his godly na-
ture, and substaunce, eternally, Chyste beyng therein
very God, and of the same substaunce with God the
father, and with God the holy ghoste, vnto whome
he is equall in all thinges of y Godhed. Where as cō-
cernyng the humanitie of Chyste, God the father is
greater then Chyste, accordyng to chystes owne sai-
yng, testified in the. xiiii. Chapiter of S. Johns gos-
pell, *Pater maior me est.* That is to saye: The father is
greater then I. meaning his own humanite. And
in this respecte, God y father, is the father of Chyste
by creation also adoption, and grace.

And where moreouer the sayd seconde person is
called here in this Article (*Our Lorde*) as in dede
he is, ye shall nothing thereat maruayle at al, conside-
ryng that by the sayd decree of the whole Trynytye,
it was also eternally preorderyned, and appoynted,
that the sayd seconde person, shoulde be oure Lorde,
redemyng and byyngynge vs frome the thraldome
of the Deuyll, and synne, vnto his kyngdome, Lord-
shype, and gouernaunce worthely therfore to be cal-
led a kyng, a pprest, and a Lorde, as hauynge done,
and fulfilled, for all mankynde, the verbe offyce of a
pprest

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preist, of a kynge and of a Lorde.

Of a preiste, for that he offered vnto Almyghtye God, a sacrifice, euen hys verye bodye and Bloude, which he beyng a preist after the ordre of Melchisedech, dyd at hys maundy (which was the nyght before he suffred death) offer, vnder the visibie fourmes of breade and wyne, institutynge there, the Sacrament of his Body and Bloud (commonly called the Sacramente of the Altare) and commaundyng his bodye and bloude, in the sayde Sacramente, to be offered vnto the worldes ende, fulfylling thereby the sayinge of God the father, spoken to Chyste the sonne. *Tu es Sacerdos in eternum secundum ordinem Melchisedech. psal*

106. That is to saye: Thou art a preist for euer after the order of Melchisedech. And Chyste dyd also fulfyll the offyce of a preist, in that he vpon good Fryday (which was the day next folowing) did offer the same Bodye and bloude vpon the Crosse, in the visibie fourmes of fleshe and Bloude, sufferynge hys naturall body there to be slayne, and his bloude ther visibly to be shed, for the remission of sin, no difference at all being in the substance of the thynges so diuerse ly offered, at the maundy, and vpon the Crosse, but þ difference standynge in the maner, forme, and outward doynge therof. And as for the offyce of a kynge and Lord, that he dyd fulfyll, & accomplishe, in that he most myghtely conquered, ouercame, and vterly oppressed his enemyes, & hath spoyled them of the possession of mankynd which they wan before by fraud, decept, lying and blasphemynge. And he hath brought

vs now into his possession and dominatiō, to reigne ouer vs in mercy, like a most louyng **Lorde**, and gouernour, and therefore in this Article, we call hym also: (**Our Lorde**.)

Finallye there is to be considered in this matter, that althoughe this worde **DOMINVS**, dyuerse tymes is translated into oure Englyshe Tounge, (**The Lorde**) (which the place and circumstance of Scripture manye tymes so requyrez, and maye well beare) yet amongst vs Chrysten men, in our cōmen speach, when we speake of Chryste, and do call hym **Lorde**, it is mooste mete, and conueniente, that we call hym: (**Our Lorde**) to signifye, and admonyshe vs that we be his peculier people, redeemed by hym, and deliuered from the dominion, and the captiuitie of the deuyll, and be made his owne proper, & obedient seruauntes. After whiche sorte the Heithen people (because of their infidelytie) be nether his seruauntes, nor partakers of his benefites, and therefore cannot saye and call him (as Chrysten men doe) (**Our Lorde**) And (the thing thus being, & so great pythe, effecte and comforte, consystynge in this word (**Our**) what an iniury do these newe fangled wyttes, who for a singularitie, or for a glorious badge of a protestaunt, do in all their talke (speaking of Christ our **Lorde**) vse this peculier fashion of speakyng, the **Lorde**, the **Lorde**, the **Lorde**?

The

**¶ The exposition, or declaration of the third
Article of the Crede, whych is.**

**Which was conceaued by the holy Ghost
borne of the Virgyn Marye.**

In this article two thynges are specially to be considered, the first is, that Chryste was conceaued by the holye Ghoste. And the seconde is: that Chryste was borne of the Virgyn Marye. And concernyng the fyrste, ye shal learne that when we say, that chryst was conceived by the holy Ghost, we geue not ther in suche grosse and carnall vnreruerente vnderstandyng as though the holy Ghost dyd therein worke as man dothe with woman in carnall generatyon, (which God forbyd we shoulde conceue or thynke) for his holye worke of the incarnation of Chryste, was not wroughte by the seide of man, but by the vertue and power of the holye goste, in the sayde mooste blessed virgyn, without any motion of any concupiscence, or spot of synne, and was accomplished wythoute any violatyon, or detriment, of the virginitye of that blessed virgyn S. Marye, who both in the conception, and also in the byrth & natiuitie of her chyld our sauour Iesus Chryste: yea and euer after, dyd retayne styll her pure and immaculate virginitye, as clere, and without blotte, as she was at the tyme & she was fyrst borne. But when we do say that chryst was conceaued by the holy Ghost, we doo consider therein as Scripture doth. That *Mense sexto* meaning of that sixt moneth that S. Elizabeth, S. Ihon Baptistes

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ptistes mother, had gone with chyld with S. John)
missus est Angelus Gabriel a deo in ciuitatem Galilee, cui nomē Nazareth
ad uirginem desponsatam uiro, cui nomen erat Ioseph, de domo Dauid, et
nomen uirginis Maria, et ingressus Angelus, ad eam dixit, Ave gratia plena
dominus tecum, Benedicta tu in mulieribus. Que cum audisset turbata est
in sermone eius: et cogitabat qualis esset ista saluatio, et ait Angelus ei, Ne
timeas Maria: inuenisti enim gratiam apud deum, ecce concipies in utero, et
paries filium, et uocabis nomen eius IESVM, hic erit magnus, et filius
altissimi uocabitur, et dabit illi dominus deus sedē Dauid patris eius, et reg-
nabit in domo Iacob in eternū, et regni eius non erit finis. Dixit autē maria
ad angelum, Quomodo fiet istud: quoniam uirum non cognosco? et respons-
dens Angelus dixit ei, Spiritus sanctus superueniet in te, et uirtus altissimi
obumbrabit tibi: Ideoq; et quod nascetur ex te sanctum, uocabitur filius dei
Luce primo That is to saye: In the syxt moneth the
Angell Gabriell is sent from God, into the
citie of Galilee to Whom the name Was Na-
sareth, to a Wyrgin despoused vnto a man,
Whose name Was Ioseph, of the house of Da
uid, and the name of the virgin Was Marye,
and the Angell entringe in sayd to her: All
hayle, full of grace, the Woꝛde is With thee,
blessed art thou among Women. Which Woꝛ
des When she had harde, she Was troubled in
his sayinge, and thoughte What maner sa-
lutation thys Was. And the Angell said vn-
to her. Feare not Mary, for thou hast founde
grace With God: Beholde, thou shalte con-
ceauē in thy Wombe, and thou shalt brynge
forth a Sonne, and thou shalt call the name
of

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of him Iesus, he shalbe greate, and shalbe called the Sonne of the hyghest, and the Lorde God shall geue to him the seate of Dauid his Father, and he shall reigne in the house of Iacob for euer, and no ende shalbe of his Kyngdome. And Marye sayde vnto the Aungell, Howe shall this be, for I knowe not a man: And the aungell aunswerynge, sayde to her The holye Ghost shall come from aboue into the, and the power of the most hyghe shall ouershadowe the, and therefore, euen that holy one which shal be borne of the, shalbe called the Sonne of God. Luke the fyrst. Accordyng wherunto, the Aungell of our Lord (as S. Mathew testifyeth in hys Gospell. Math, 1) saith: Cum esset desponsata mater IESU Maria Ioseph, antequam conuenerent, inuenta est in utero habens de spiritu sancto. That is to say. When Marye the mother of Iesus was desponsed to Ioseph, and before they came to dwell together, she was founde hauyng in her wombe of the holy Ghost. And immediatlye it foloweth in the same place. Ioseph autem uir eius cum esset iustus et nollet eam iraduncere, uoluit occulte dimittere eam. Hæc autem eo cogitante: Ecce Angelus Domini apparuit in somnis Ioseph, dicens: Ioseph fili Dauid, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est. That is to saye: And Ioseph the husbände of her, when he was a iust man, and would not
 sclaun:

sclaunder her, he purposed secretlye to leaue
 her. And he thus thinking: Beholde the aun-
 gell of the Lorde appeared to Ioseph in a vi-
 sion or dreame, saying, O Ioseph the Sonne
 of Dauid, feare thou not to take Marye thy
 Wyfe, for that Which is borne in her, is of the
 holy Ghost. So that the second person in Trinitie
 whych is the Sonne of God, by eternall generatio,
 dyd, in the wombe of the blessed vyrgyn Mary, by
 vertue and workyng of the holy Ghost, take vpon
 hym, of her verye fleshe, the nature and substaunce of
 man, and beyng conceyued by the holy Ghoste, was
 borne of her body, and dyd vnite, and conioyne toge-
 ther the same nature of man (so taking of y^e substance
 of the sayd most blessed virgin) with hys Godheade
 in one person, with suche an indissoluble and insepe-
 rable knotte, and bonde, that he (beynge one person
 Jesus Ch: yste) was, is, and euer shalbe, in the same
 person, very perfecte God, and very perfect man.

Nowe concernynge the seconde thyng, whych
 is consydered in this Article, that is to saye: that
Christ was borne of the virgin Mary. Albeit
 in a great parte, it is proued already, by such thynges
 as before haue ben rehearsed, yet for the more full de-
 claration and exposition thereof, hauynge spoken of
 Christes cōception by the holy gost, ye shal now here
 how he was borne of the virgin Marye. For know-
 ledge whereof ye shal vnderstande, that when the
 tyme was come, in the whiche it was before ordey-
 ned

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ned, and appoynted, by the decree of the whole Trynity, that mankynde shoulde be redemed, and saued, then the Sonne of God, the seconde person in trynity, beyng verye God, did discende from Heauen, in to this worlde, to take vpon hym the verye nature, habite, and fourme of man, whiche he dyd of the verye fleshe and substance, of the blessed Wyrgyn Marye, and in the same nature dyd also suffer hys glayous passion, for the redemption, & saluation of mankynd. For after the fall of Adam, and before the comynge of Chryste, (man beyng soo blynded, and diuyned in synne, that the true knowledge of God, was euery where in the worlde forgotten, and his lawes broken, not onely by the Gentyles in all other natyons, but also by the Jewes, the chosen people of God to whō God by hys seruauant Moyses, had geuen hys lawes, wherby they myght knowe howe to auoyde synne, and howe to please hym) almyghtye God hauynge from tyme to tyme, sente vnto his people hys aduertisementes, and admonitions by his prophetes, inspyred with his holy spyryte, both to admonyshe men of theyr synnes, and also to teach them how they should truly vnderstande, and obserue the sayd lawes, geuen by hys seruauant Moyses, dyd fynally after those lawes, aduertysementes, and admonitions, lytle regarded of the sayde people, send, of his insynpte goodnes, and inestimable mercy and loue, bozne to mankynde, his onely begotten Sonne into thys worlde, (by whome in the beginning he had created þe worlde and all creatures in it) to take vpon hym mans nature, and to redeme man, who by disobedience, had

E. caste

cast hym selfe into perdition. And for testimony here of, there are amonge other prophecies in Scripture expresse, the prophecy of Esaye the .vii. And the prophecy of Ezechiel, the .xliii. Chappter. And ther are the testimonies of the Gospell (amongeste other) Math. i. and. ii. and Luk. i. and. ii. and so forth, by the whych appeareth clearely, that this thirde article of the crede is fully true, and approued by Scrypture.

And yf any man here for curiositie wold demaund why Chryste entendinge to be bozne of a Wyrgyn, woulde haue her yet despoused, and betrouthed he maye herein satisfie hym selfe, readyng the commen taryes of S. Hierome, vpon the fyrst chapter of S. Mathew, wher he sayth thus. *Quare non de simplici uirgine sed de desponsata concipitur. Primum, ut per generationem Ioseph, origo Marie monstraretur. Secundo ne lapidaretur a Iudeis, ut adultera. Tercio ut in Agyptum fugiens haberet solatium. Martir Ignatius, etiam quartam addidit causam, cur a desponsata cōceptus sit. Vt partus (inquiens) eius celeraretur Diabola, dum eum putat non de uirgine, sed de uxore generatum.* That is to saye: Wherefore is he (meaning Christ) conceaued of a vyrgyn betrouthed or despoused, and not of a virgyn unbetrouthed? The fyrst reason is, that by the generatiō or genealogi of Ioseph, the original of Mary might be shewed. Secondly that he shoulde not be stoned by the Jewes as an aduouterous person. Thyrde, that fleinge into Egypte, he myght haue helpe or comforte. And the martir Ignatius hath added also a fourth cause,
Why

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Why Chryſt was conceived of a perſon deſpouſed, to thintente (ſaith he) that Chriſtes byrth myght be hyd from the deuyl, Whiles he thinketh Chryſt to be gotten not of a vyrgyn, but of a maryed wyfe. Thus ſayth Saynt Jerome, in the place before rehearſed. And S. Auguſtyn very handſomely and in fewe wordes, in a certayne ſermon made vpon Myrlſonday, concernynge the expoſitiō of the Crede, ſaith as foloweth. *Natus eſt ex uirgine, ut nos naſceremur ex eccleſie uirginis utero,* That is to ſaye. Chryſte is borne of a Vyrgin, that we myght be borne of the Wombe of the church beyng a vyrgyn.

The expoſition or declaration of the forth article of the Crede which is.

Suffered vnder Ponce Pilate. Was crucyfyed deade, buried, and deſcended into hell.

In this forth article. vi. thynges are to be conſydered. fyrſt, that Chryſt our Sauoure Suffred. Second that he Suffred vnder Ponce Pilate Thyrd, that he Was crucifyed. Fourthe, that he Dyed fyfte that he was Buryed. Syrte, that he Deſcended into hell. Concernynge the fyrſte, we muſt vnderſtand that Chryſt very God, and very man, after he was cōceyued, and borne of his bleſ

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sed Another, dydde contynue heare in this world butyl he came vnto the, xxxiii. yeaere of his age, and that in all this tyme of hys lyfe, he suffered and endured for our sakes & our welth, and also for our examples, much bodely affliction, much labour, much trauayle, much hunger, thirst, and pouertie, much iniurye, and ignominie, and many such other miseries, and infyrmities, as all mortall men are subiecte vnto (synne & ignoraunce onely excepted) and so passed ouer all the whole course of his lyfe, euen from his natiuitie, vntil hys death, in such perfecte obedience vnto the lawes of god and man, accordyng to the wyll of hys father, and in such perfecte innocency of liuing, that no fault offence, or transgression, coulde iustly and truly be laied agaynst hym. And yet the blynde, ignoraunte, and obstynate Jewes, full of enuye, and malyce (as the berye members of the Deuyll, by whome they were prouoked and induced therevnto) laboured continuallye, by al meane and crafte they coulde, to destroye hym, and at length, conspyrynge together, they toke hym, serchynge and procuryng false witnes to accuse hym and after they had bette hym, and spytte in hys face, and vsed all the bylanye they could agaynst him they bounde hym and brought hym to iudgement, of all whych thynges ye shall fynde testimony in scripture, redyng S. Mathew S. Marke, S. Luke, S. Ihon, in thys behalfe, And thus muche for the fyrste poynte.

For the seconde poynte ye shall vnderstande, that our Sauour Chyist hauyng suffered dyuerse waies as befoze is declared, yet, concernyng that notable & specy,

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speciall sufferynge (vnderstand and ment here in this
 article, which was his passion) he suffred that vnder
 one Pylate, whose surname was Pontius, and at þ
 tyme, was chiefe iudge in Iherusalem and presydent
 or gouernoure of Iurpe, vnder Tiberus Chempe-
 roure and gaue iudgemente vpon Chryste, beyng
 moost falselye accused, as a subuerter of the lawes of
 god, and as a person that seduced þ people, and that
 moued sedition amongst them, and as a traytoure
 agaynst Chemperour of Rome, vpon whych accusaci-
 ons, our sayd Sauour and redemer Iesus Chryst,
 was greuously scourged, by the commaundement of
 the sayde Pylate, and hadde a crowne of thorne put
 vpon his head, by the souldyours of the garyson, and
 was by them not onely moost spitefully mocked and
 scorned, but also moost cruelly tormented, and afflic-
 ted, and after thys he was at the last, in publike and
 open iudgement, by sentence of the sayd Pylate, con-
 demned to die, as the.iiij. Enangelistes wholly, and
 S. Luke partely in the actes, do playnely testify and
 declare. And as concernynge the.iii. poynt in thys
 article (whych is of the crucifieng of Chryst, a thyng
 which was pronounced in the condemnatiyon and
 iudgement of Pylate) you shal vnderstand that this
 kynd of death, was euer amongst the Jewes, most
 abhorred and detested, as accompted and taken for
 the most cursed and shamefull of other. And (the con-
 demnation & iudgement thus geuen & past) the sould-
 diers of the garyson dyd take Chryst, and dyd naye
 hym throughe the handes and fete vnto the Crosse:
 And also dyd hange with hym vpon.ij. other crosses,
two

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two theues, on a certayne hyll called Caluerye, and this to be true is testified by the sayd Euangelystes. And that Chryst dyd dye (whych is the.iiii. point in thys article) it is euident also by the sayde Euangelist, for S Mathew in the.xxvii of his Gospell, speaking of this matter sayth. *Iesus autem iterum clamans uoce magna emisit spiritum.* That is to say: Jesus cryenge a gayne With a greate voyce dyd geue vp the Ghost. The lyke doth S. Marke in the.xvi. chapyter of his gospell, and S. Luke in the.xxiii. and S. Ihon in the .xix.

Moreouer concerning the burieng of our blessed Sauour Christ, (whych is the fyfte poynte in thys article) ye shall know that the Euangeliste S. Mathewe in the xxvii. of his gospell. S. Marke in the xv. chapyter, S. Luke in the xxiii. and S. Ihon in the .xix. do tell this stoye in effecte after this maner: it is to wytte, that after Chryst was thus deade, one Ioseph of Aramathia, beyng oue of Chrystes dysciples, obteyned lycence of Pylate to take downe the blessed Body of our Sauour Iesu Chryst from the Crosse, and that done, he and an other of Chrystes Dysciples called Nichodemus, wrapped and folded the same body in a cleane syndon, or fine linnin cloth and so layed and buryed it in a newe graue, or Sepulchre, which the sayde Ioseph hade made of stone, and wherein there was neuer anye buryed before, & by this is proued this article to be true.

And fynally concernynge the discente or goynge downe of Chryst into hell (whiche is the last poynte of this article) ye shall knowe that thoughe to some men

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men vpon some theyr bayne and solyſhe groundes,
ymaginations and deuyles, it maye ſeme an abſurdi-
tie, and a thyng vnſemely, that Chryſt, being vertue
it ſelfe, and of all perfection and power, ſhoulde de-
cende into hell, which is a place of wycked perſons,
and of puniſhmente for them, and a place finally, fro
whence there is no regreſſe, nor yet redemptyon in,
as who ſayth, yf Chryſt descended into hell, he ſhulde
both there ſuffer punyſhment, and alſo not retourne
from thence, nor redeme there, yet if theſe men wold
conſyder, how diuerſely in ſcripture hel is taken, and
withall woulde conſyder the wyl and omnipotency
of Chryſt, who is God and man, and who can do all
thynges, in heauen, earth, and hel, that pleaſeth him
to doo (nothyng to hym beyng impoſſible) and ſy-
nallye woulde conſyder withall, what the catholike
Churche euer from the begynnyng, hath in thys be-
halfe beleued and taughte, takynge her belepyfe, of
Chryſt, and his doctryne, generally, and ſpecially ſet
forth in ſcripture, this thing ſhoulde not appeare to
them ſo ſtraunge, or ſo incredible, as percaſe it doth.
And therefore let vs with the ſcripture, and the Ca-
tholique Churche, firmly, and ſtedfaſtly beleue that
our ſauour Chryſt, after that he was crucifyed, and
deade vpon the croſſe, dyd deſcende in ſoule, knytte
with the deitie, into hell, (his bodye remainyng, and
lyeng in the graue) and dyd loſe the paynes or ſorow-
wes thereof, in whyche it was not poſſyble that he
ſhould be holden, ne yet to ſe corruption at al: and he
dyd alſo conquere and oppreſſe, both the Deuell, and
hell, and alſo Death it ſelfe, wherewith to all mankind
was

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was condemned, by the fal of oure forefather Adam into synne. A prose whereof is taken out of Zachary the. ix. Oze the. xiii. Luke the. i. Math. the. xii. Luke, in the Actes, the. ii. Of Paule to the Ephesians the. iiii. and in other diuerse places of scripture.

Nowe the processe of the lyfe of our blessed sau-
oure Iesu Chryste, thus declared, with his passyon,
death, buriall, and descence to hell, it is specially to be
noted, and to be beleued for a certaine truth, that our
sauour, in all the tyme of his moost bytter, and gre-
uous passion, and in sufferynge his most payne ful and
cruell death, not onely dyd, most pacyently without
resistance, and lyke an innocent lambe, endure and su-
stayne for oure redemption, all the paynes, and iniu-
ries, and all the opprobries and ignominies, whych
were done to hym: but also that he dyd wyllynglye &
gladely suffer thys crosse, and thys kynde of death for
our example, that we shoulde folowe the steppes of
hym in pacyence and humilitie. and that we shoulde
beare our owne crosse, as he dyd beare hys, and that
we shoulde also hate and abhorre all synne, knowing
for suerty, that whosoever doth not in his harte, hate
and abhorre sinne, but rather accompteth the breach
and violacion of goddes commaundemente, but as a
lyght matter, and of small weight, and impartaunce,
he esteemethe not the pyce, and value of the passyon
and death of Chryste, accordynge to the dignitie and
worthynes thereof.

The

¶ The exposition or declaration of the fyfte article of the Crede whych is.

And the thirde daye, he rose agayne from death.

In this article two thynges are specially to be considered, the fyfte, is touchyng the tyme, in whiche oure Sauoure Chyfte, dyd ryse, that is, the thyrde daye. The seconde, is touchyng the rysynge of Chyfte, with declaration, that that rysynge was from death.

Concernyng the fyfte, S. Mathew, in the. xii. chapiter of his Gospell (comparyng the beyng, or ly- yng of Jonas in the whales belly Jonas. ii. with the being, or lyng of Chyfte in his sepulchre, or graue, sayth thus. *Sicut enim fuit Jonas in uentre ceti tribus diebus, et tribus noctibus sic erit filius hominis in corde terre, tribus diebus et tribus noctibus* That is to say: As Jonas Was in the belly

of the Whale, thre dayes and thre nyghtes, so shall the sonne of man be in the harte of the grounde, thre dayes, and thre nyghtes.

Accordyng whereunto Saynt Paule in his oration made to the prynces & Israelities, of the Sinagoge being at Antiochia Puidie, and amongst other thynges speakyng of the inhabitantes of Ierusalem, & the prynces thereof, who put Chyft to death, and of Chyfte hymselfe, sayethe (as S. Luke in the. xiii. of the Actes doth testify) thus: *Cunq; consummassent omnia, que*

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de ro scripta erant, deponentes eum de ligno, posuerunt eum in monumento deus autem suscitauit eum a mortuis tertia die, qui uisus est per dies multos his qui simul ascenderant cum eo, de Galileo in iherusalem qui usque nunc sunt testes eius ad pleban. That is to say. And When they hadde fulfilled o: perfected all thinges that were wytten of hym, they takynge hym doune from the tree, did put him in a Sepulchre, and God dyd rayse hym vp agayne the thyrde daye from the deade and he was sene many dayes to them which came vppe together with hym from Galilee to Ierusalem, who euen tyll now be wytnesses of him, to the people. Lyke wyse the sayde S. Paule writing to the Corinthians, and earnestly myndyng to proue the resurrection of the deade, doth in his first epistle w:itten vnto them, and in the, xv, Chaptyer therof, say as foloweth. Tradidi enim Vobis in primis quod et accepi, quoniam Christus mortuus est pro peccatis nostris, secundum Scripturas et quia sepultus est: et quia resurrexit tertia die secundum Scripturas. &c. That is to say: I haue deliuered vnto you specially that whiche I receaued, howe that Chryst died for our synnes, accordyng to scriptures, and that he was buryed, & that he rose agayne the thyrde daye, accordyng to the Scriptures. &c. And I. Augustine, concerning this matter, hath in hys, cxxiij. sermon, thys comfortable sayinge. Sicut triuano homini sepultura conuertet, gloriosa resurrectio confirmet, quicquid enim infirmitatis audis in Christo nostre hoc necessitas, nostre redemptionis est causa quicquid glorie eius est proprie potest

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eis qui id eo mortuus est, ut nos reuiuifceret, idco resurrexit, ut nos ad uitā resuscitaret eternam. That is to say. **¶** Of the three dayes buryall, or lyinge in graue of our Lord, doo trouble the, let his gloriouse resurreccion con fyne the. In dede Whatsoeuer Weakenes or infirmitie thou doest heare in Chryst, that is for cause of our necessitie, & is for cause of oure redemption: Whatsoeuer glory thou hearest of him, that is of his proper or owne polber: Who therfore Was deade that he myghte re- uyue vs, and therfore dyd ryle agayne, that he might resuscitate vs vnto life euerlasting.

Lyke wyse S. Augustyne agayne in his .ccxxi. sermon speakyng o. this matter, sayth, after this ma ner. *Triduanę sepulture mora, euidenter ostēdit quod dñi corpus i sepulchro iacuit, anima illa de infernis triūphauit.* That is to saye: **The** taryng or abydyng of the three dayes in the graue, doth euydently declare or shew, that & whyle that the Body (of Chryst) dyd lye in the sepulcher or graue, that soule of hys dyd Tryumphe ouer the Helles. And that Chryste dyd ryle agayne from deathe (whiche is the seconde parte of this Article) is most mannyfest, as wel by such testimonyes as are all ready here in the former part of this article alleged, as also by these speciall testy- monyes folowinge. fyrste, Actuum. ii. S. Peter (as S. Luke there testifieth) Doth say as foloweth. *Hunc Iesum resuscitauit deus, cuius nos omnes testes sumus.* That is to sai

f, ii,

That

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This Iesus hath God rayled vpppe agayne
Wherof We all are Wytnelles. Secondlye, ac-
tuum. iiii. S. Peter there hath these wordes. *Quem deus
suscitauit a mortuis cuius nos testes sumus.* That is to say, Chryst
Whome God hath rayled from the deade of
the Whych We be Wytnelles.

Thyrdely actuum. iiii. S. Peter there hath bothe
these wordes, *Quem deus suscitauit a mortuis* (beynge Eng-
lyshed as before) as also these wordes. *Et Virtute magna
reddebant Apostoli testimonium resurrectionis Iesu Christo domini nostri.*

That is to saye, The Apostles With great pow-
er dyd gyue Wytues of the resurrection, of
Iesu Chryst our Lorde.

Fourthly, actuum. v. S. Peter and the Apost-
les haue these wordes : *Deus patrum nostrorum suscitauit Iesum
quem uos interemistis, suspendentis in ligno.* That is to say,

The God of our fathers hath rayled vpppe Je-
sus, Whome ye (the Iewes) dyd kyll, hang-
yng him vpon the tree.

Fyftelye Actuum. xvii. S. Paule preachynge in
the Synagoge of the Iewes at Thessalonyca, hath
these wordes. *Quia oportuit Christum pati, et resurgere a mortuis.*
That is to say : That Chryst muste nedes haue
dyed, and to ryle agayne from the deade.

Syxtely S. Paule in bys fyrst Epystle to the Co-
rinthyans, & in the. xv. Chapter therof hath amōgest
other these wordes. *Si Autem Christus non resurrexit, inanis est
predicatio nostra, inanis est et fides uestra. &c.* That is to saye:
If Chryst hath not rylen agayne, then is our
preachyng

preachyng dayne, and youre faythe is also in
 dayne. &c. And hereof also he speakethe, *Ad Romanos.*
 fourth, et. ii. *ad Timotheum.* ii. and in manye other
 places. But what nede is it to heape any mo testimo-
 nyes hereof, seying all the Euangelistes doo clerelye
 testifye the matter, *Mathewe* the .xxviii. *Marke* the
 xvi. *Luke* the. xliiii. and *Ihon* the .xx. By thys then
 it appeareth howe that our Sauour *Iesus Chryst*
 after he had conquered and spoyled the *Deuyll* and
 hell, he re tournd agayne from thense, lyke a mooste
 myghty kynge and Conqueroure, in tryumphe and
 glorie, and so reassumed and toke agayne hys blessed
 naturall Body, the third day after hys sayd deathe.
 And so doyng rose out of the Sepulture in his natu-
 rall and perfect manhode. That is to say, in his soule
 and in the selfe same body, whych was bozne of the
Virgyn Mary, and dyd hange vpon the Crosse. Af-
 ter whyche resurrection he was conuersaunte in the
 worlde, by the space of forty dayes, and dyd eate and
 drynke with hys Apostles, and his disciples and prea-
 ched vnto them, and aucthorised them to goo fourthe
 into the worlde, to manifest and declare, that he was
 the very Chryst the very Messias, and the very God
 and man, whych was promised in scripture to come
 to saue and to redeme al those, that beleuing in hym,
 ordered them selues in obeying and folowynge hys
 preceptes and commaundementes accordyngly.
 In thys artycle of Resurrectiō, it is to be noted, that
 there is nothyng that can in all aduersitye & trouble
 be moze ioyefull and comfortable vnto vs, than the
 belefe of this artycle. That Chryste rose agayne from
 corpyal

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corporall death to lyfe, and that we shall also do the same. The sayth and belefe of this (if we continue in lyuing well) is our byctorye and triumph ouer the Deuyll, hell, and death, and a specyall remedy, to put away the ho:roure and feare of them. Forasmuch as hereby we be assured that as death coulde not holde Chryste, euen so it cannot holde vs, whiche are by a chrysten sayth, the very members & body of Chryst, but that we shall rylse from deathe, and lyue agayne in glorie with hym euerlastynglye, yf we order and conforme our wyll in thys worlde to hys preceptes. And the onely hope here of, shoulde make vs not to feare the aduersities in this world, bicause we (liuing as afore) be assured to haue a better and moze gloryouse lyfe after this, as S. Paule writeth to the Corynthyans the.xv. sayenge: If We chrysten men had no hope of other lyfe, than thys that is present, than Were We the most miserable, of all men. But no! We Chryste is rylsen agayne from deathe. wherby is declared that there is a lyfe after thys lyfe which all Chrysten men hope to come vnto. Accordyng where unto saynt Augustyne sayth. All the hope of our sayth stādeth in thys poynt that we shall rylse agayne. This made the saythfull and good men (of whome S. Paule the.xi. to the Hebrues speaketh) to refuse to be preserued from bodily deathe, bycause they looked assuredly for a better resurrection. whych Resurrectyon as it was by many and sondrye apparytions, and other infallyble argumentes declared and prouede vnto the Appostles, so they

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they being besydes other names perteynyng to their offyce specially called the witnesses of Chyistes resurrection, dyd in all places, and at all tymes, open and inculcate the same as a special, and a cheife artycle of Chyistes doctryne, wher in shoulde depend, and rest the greate comfort and solace of all trewe and sayth full beleuers in Chyiste.

Fynallye, by this article is not onely confirmed vnto vs howe the naturall bodye of man, shall after the corporall death and departyng oute of thys presente lyfe rise againe, as is before expressed, but also by this resurrectiō of our sauoure Chyiste, we be admonyshed, that as Chyist after his death, rose againe so we dyeng from synne, should ryse agayne, and walke in a newe lyfe of spyrtyt and grace.

¶ The exposition or declaration concernynge the fyrst article of the Crede, whych is.

He ascended into heauen, and sitteth on the ryght hand of God the father almighty.

In thys. vi, article, ii thinges are to be considered & fyrst is that Chyist ascended into heauen, the second that he sitteth on the right hand of god the father almighty. Concernyng the fyrst ye shal note, that as we by dayly experience do see, when an embassadoure is sente from some greate pynce, to achieve any greate affayre, or busynes, as for example, to conclude and make a peace, or any other such lyke thyng

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thing thys embassadoure hauyng fynlyshed hys busynes, according to his commission, comenli with gladnes, and ioye dothe retorne agayne vnto hym from whome he was sent, lyke wyle passyngers by water, or by land, yea and souldiers to, being sent fourthe in warrefare, so sone as there busynes is spedde, they do retorne commonly into there countrey, or vnto those that dyd send them fourth. Soo lyke wyle oure blessed Sauour Jesus Chryste, beyng sente ambassadoure from God his father, into thys world, vpon an hygh and notable worthy message, that is to saye: to take fleshe of the gloriouse vyrgyn S. Marye, and by hys passion and death, to ouercome the Prynce of thys world, and Hell, and to remoue and take away all other impedymentes, and lettes, and fynally to redeme also mankynde, who by disobedience and sinne had lost the ioyous possession of Paradyse, dyd dyligently and faythfullye trauayle, to accomplishe hys embassade and message, and when he had done it, he with great tryumphe and ioye dydde ascend and retourne agayne to God hys father, hauyng ouercome the olde enemy, by humilitie, patience, and obedience Of tohom, and hys sayd embassade, the greate kyng and Prophet Dauid in hys. xliiii. Psalme thus doth saye: *Exultauit ad Gigas, ad currendam viam* That is to saye: He (meanyng Chryst) hath reioyled or benne glade as a gyaunt to runne his course, or way. And immediately in the same Psalme the sayd Prophet doth farther saye: *A summo caelo egressio eius & occursum eius, usq; ad summum eius.* That is to saye: The goynge fourth

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furth of hym is from the hyghest heauen, and the recourse of hym is to the hyghest of it. Accordyng wherevnto, verye laudably and iustlye it is vttered in the diuine seruice of the Church. *Egressus eius a patre, regressus eius ad patrem, excursus usque ad inferos, recursus ad sedem Dei.* That is to saye. The goynge furthe of him is from the father, the retourne of him is to the father, the excourse of hym is euen to the helles, and the recourse of him is vnto the seate of God.

Being then conuenient (as is aforesayd) that Chryst should ascend into heauen (as also by this article it appeareth he did) wel it shalbe to declare how and in what sorte that ascension was. For knowlege whereof you shal vnderstand, that our sauour chryst, after his resurrection and before he dyd ascende into heauen, dyd eate with his Disciples, as well to shewe therein a very sygne and token of hartly loue (whiche frendes departyng from frendes, are accustomed to do) as also for to declare vnto them, the veritie of hys fleshe after his resurrection (which was a thing then very necessarye to be done, as well for that he woulde not afterwarde gyue vnto them any further sygne or token of his resurrection, as also for that some of the Disciples, notwithstanding that they had sene and felte hym, woulde not yet beleue that he was so rylen And therefore. s. Gregory in an Homelye made herevpon sayth: *Christus comedit et ascendit, ut per effectum commestio- nis ueritas pasceret carnis* That is to say. Chryste dydde
G. eate

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eate and ascende, that by the effecte of eating,
the veritie of his fleſhe myght be manifeſted.
And mozeouer after the ſayde reſurrectiō, and befoze
thys ſayd aſcenſion, our ſauour Chryſte dyd rebuke
and blame his diſciples of theyr incredulitie and ſlow
nes, or hardenes of beleuyng the ſayde reſurrectyon,
whiche thinge he dydde, as ſaynte Gregorje ſayeth:
*Vt uerba que recidens diceret, in corde audientium artius impreſa rema-
nerent.* That is to ſaye: To thintent that the woꝝ
des which he departinge would ſay, myghte
remayne in the hart of e hearers moze depely
imprynted. Beſides this our ſauour Chriſt hauing
opened theyr wytte or ſenſe to vnderſtand the ſcryp-
tures, and hauinge inioyned vnto them the offyce of
preachynge the Goſpell thzoughoute the hole worlde
to all creatures, he went fourth wyth them into Be-
thany vnto mount Olyuete, and lyfting vp his han-
des he dyd bleſſe them (whiche bleſſing was well fy-
gured by the Patriarche Iacob, who when he ſhould
dye, and leaue this worlde, did bleſſe hys chyldre, as
appeareth Geneliſ. xlix. And likewiſe was it figured
by Moyses who befoze his death dyd bleſſe the chyl-
dren of Iſraell, as appeareth. Deute. xxxiii) And thys
beyng doone, Chryſte in the Dyſciples ſyghte was
lyfted vp and (a cloude takyng or receyuing him from
their eyes) he was caried vp into heauen: aſcendynge
as the Pſalmiſt in his. lxxvii, Pſalm, doth ſaye. *Super coe-
lum caeli ad orientem.* That is to ſay: Aboue heauens,
vnto the Eaſte. And the ſayd Diſciples adorynge
hym

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hym, dyd retourne vnto Ierusalem. These thynges beforesaid are speciallpe testified by S. Marke in the xvi. Chappter. Luke in the. xxi. John in the. xx. & by S. Luke also in the fyrst Chappter of the Actes, and by sondry other partes of the scrypture.

By the way it may be noted that this eleuation of Chyste into Heauen dyd muche differ from hys eleuatyon vnto the Crosse, for there (as Clay in the. lxi. Chappter doth saye) Chyyst alone dyd treade the Presse where here (as Dauid in his. lxxvii. Psalme and S. Paule in the. iiii. Chapiter to the Ephesians, doth saye) Chyste ascending into Heauen, dyd leade captiuitie captiue With him, and gaue gyftes to men. furthermoze the eleuation vpon y Crosse was with mooste bytter sorowe, and payne, where the ascension into heauen was wylhmost vnspakeable ioye and wonderfull gladnes. And it is not to be forgotten here, that amongst other causes why Chyyst would no lenger tarye here vpon earthe, but ascende into Heauen, there are fyue speciallpe noted. The fyrst, that Chyestes body beyng glorified, Heauen and not the Earth, was a place conuenient & mete for it to be couersaunt in. The seconde that by thys sayde ascension he myght glorifye the humaine nature whyche before that tyme was neuer admytted vnto heauen. The thyrde that ascendyng into Heuen he myght be an aduocate and an intercessoure continuallye for vs. Hebr. ix. i. Iohannis .ii. The fourthe that so ascendyng he myghte shewe vs the waye and prepare vs a place. Mich. ii. & Iohannis. iiii. The
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fyfte and last that he myght sende the Holy Ghost vnto vs, which he sayd he woulde not excepte he departed. *Joannis. 19.* And thus much for the fyfte part of thys Article.

For the second parte of this article which is that **Chyft Sitteth on the right hande of God the father Almyghtye**, ye shall vnderstand, that to sit on the ryghte hande of God the father, is not after a carnall and worldlye fashion to be vnderstanded, as who saith, that God the father, had (like men) a right hand, and a lefte hand, but by the sitting of Christ, on the ryght hand of God the father, is vnderstand and ment, that Chyfte hath, and euer shal haue, communicated vnto hym, of God the father, glory, honoure, power, felicitie, and euerlastynge monarchye, gouernance, rule, and dominion, ouer all pryncypates, potestates, powers, dominions, and ouer all creatures that can be named, eyther in thys worlde, or in the worlde to come, ordeyned to be kynge of all kynges, and Lorde of all Lordes, and all thynges both in heauen, and also in Earth to be cast vnder his sete, and made subiecte to hym, and he appoynted to be the cheife and principall heade of the vniuersall, and hole Catholyke Church, which is his mysticall Body, hauyng vnder hym in his Church here in Earth, suche ministers, and after such order and fashion, as lyked him to appoynt and ordayne in the same. And albeit that Chyfte is ascended into Heauen, and sittethe on the ryght hande of God the father almyghtye, yet we maye not (as the hereticks doo) gether there vpo contrarpye to the catholyke beleife, that the bodye of Christ

Chryſt, in ſubſtance is not reallye and truely in the
 Sacrament of the Aultare, but contrary wyſe, ſeing
 Chryſt is bothe God and man, and ſoo omnipotent,
 or almyghty, and hath by his godhed beinge vnited
 vnto his manhode, taken vp his Body and his huma-
 nitie into heauen (which to do is aboue the compaſſe
 and reach of onely nature, to accompliſhe and bring
 to paſſe) we ought with the catholyke Churche, firme-
 ly, and ſtedfaſtlye beleue, that, ſo farre as oure
 Sauour Chryſte bothe promyſed to giue his bodye
 in a Sacrament, and alſo (perfourming his promiſe)
 did it ſoo in dede, as the Eua- gelistes and S. Paule
 alſo dothe teſtiſye, and declare: the bodye therefore of
 Chryſt doth both ſit on the ryght hand of God the fa-
 ther almyghty in heauen in the viſible forme of a
 man, accordyng to this article, and is alſo verely, real-
 ly, and truely in ſubſtance in the Sacramente of the
 Aultare, vnder the formes of breade and wyne. And
 where in the .vii. chapyter of the actes it is wyrtten
 of S. Stephan that he dyd ſee, *Ieſum ſtancem a dexteris vir-
 tis dei*. That is to ſay: Jeſu ſtanding on the ryght
 hand of the power or vertue of God. whereby
 ſome haue gathered a contrarye: ie in Scripture, We
 ſhall vnderſtande that theſe wordes Chriſt to ſytte
 or Chriſt to ſtand at the ryghte hande of God the
 father, are not to be vnderſtanded, after the carnal
 and worldly maner and geſture of man, but ſpiritu-
 ally, to ſigniſye hys equalitie wyth God the father &
 the participatyng of all glory with the ſame, whyche
 equalitye and participatyon in ſcripture and the ca-
 tholyke doctours, is as well vnderſtande by ſyttynge,
 as

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as by standyng. Thus haue you hard the hole exposition of this. vi. Article, conteynyng in effecte, howe our Sauour Iesus Chryst, after that he hadde perfectly accomplished and performed the hole mistery of the redemptyon of mankynde, by hys incarnation his byrth, his passyon his death, his buriall, his discending into Hell, and rysyng agayne from death to life and after he hadde bene here in Earth conuersaunte with his Apostles, and Disciples, by þ space of fortye dayes after his resurrection, beyng amongst his Apostles, and he in theyr sight, ascended into heauen. in the verye same his naturall bodye, (whych was borne of the blessed byrgyn hys mother, and was crucified vpon the crosse) and so dydde wythdraue hys accustomed visibill conuersation, from the presence of his Apostles, and from the bodely sight of al other creatures. By remembraunce whereof, bothe they & we should here in earth eleuate and lyfte by our hole hartes, myndes, desyres, & all affections, from earthly thynges, and from all carnall and worldly cares, towarde heaue, and heauenly thynges, and soo shoulde by hys grace prepare our hartes, and make oure selues mete and apte to receaue hys spyrituall gyftes, which he sendeth into the worlde. wherfore the thing thus beinge, let vs in dede lyfte vpe oure hartes and myndes vnto Chryst thus syttyng at þ right hand of God the father, and there prayyng continually for vs. And let vs soo in mynde nowe from henceforth dwel in contemplatiō of heuenly things (during al the space of this mortal life) that we may hereafter for euer dwell with the holy trinitie in glorye

ry euerlastyng Amen.

The exposition or declaration of the .vii. article of the crede, Whych is.

From thence he shall come to iudge the quicke and the deade.

In this Article two thynges specially maye be considered, the fyrst is that Chyfte beinge ascended into Heauen. Shall come from thence. And the second is that commyng from thence. He shall iudge both the Quicke and the Deade. For the profe of whych fyrst parte, we haue besides other testymonies of Scrypture, the speciall testimonye of Saynt Luke, in the fyrst chapyter of the Actes, wher he (speaking of the Disciples who dyd beholde our Sauour Chyft when he dyd ascend) saith thus, *Cumque intus ventur in celum euntem illum, ecce duo uiri asciterunt iuxta illos, in uestibus albis, qui et dixerunt, uiri Galilei, quid statis aspicientes in celum? Hic IESVS qui assumptus est a uobis in celum sic ueniet quemadmodum uidistis eum euntem in celum.* That is to say: Whenthey dyd beholde, or loke vpon hym, departing or going into heauen, Lo two men dyd stande by the in whyte garmentes who also dyd say, You men of Galile, what do you stande lokyngge vp into heauen. This Iesus who is assumed or taken vp from you into heauen, shall

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to come as ye haue sene him goyng or departing into heauen.

And so ye see, that into Heauen he is ascended, and from heauen he shall descende, or come. And here shall ye learne that there are two speciall comings of Chryste into the worlde, mentioned and spoken of in scripture, and they be very diuers in them selues the fyrst comynge of Chryste into this worlde, was to be borne of the virgyn Mary, and by his deathe a passion to redeme the worlde, of which is spoken fully and largely, in the exposition, or declaration of the thyrde Article of this Crede. The second comynge of Chryste into this worlde, shalbe to iudge, bothe the quicke and the deade, as is conteyned in this. vii. article. And concernyng the second parte, whyche is his comynge to iudge the quicke and the deade, ye shall vnderstand that our sauoure and redemer Jesus Chryst, beyng ascended (as is declared afore) into heauen, shal come from thence, that is to saye: from heauen into this worlde, and he shall come in his glorye and maiestie, and shall then, in the verye visyble fourme of his naturall body, appeare vnto the bodily eyes of all the people of the worlde, in his perfect manhode, and in the selfe same bodye, wherein he ascended, to the inestimable comforte and reioysse of the good, and the extrenie terroure, and confusion of the wycked. where being accompanied with hys holye Angells his ministers, waytynge vpon hym, he shall sit openly in the cloudes of the ayre, and shal iudge al, quicke and deade, accordynge to truthe and iustye, accordyng to his holye worde expressed in scripture, that

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that is to saye: accordyng to euery mans owne woorkes and dedes, done by him in hys lyfe tyme, whyche woorkes and dedes shalbe then examined dyscussed, & tryed, not after menes owne fantasie and inuention, wythout auctoritie and grounde of Scryptur: but accordyng to the commaundement of God, and the teachyng of Chyrste, and his Apostles: for at that day of iudgement, all the people of the worlde, quicke and deade, that is to say, as well all those whiche shall be founde on lyue in the worlde at that daye, as also all those, which euer syth the creation of Adam, lyued here in thys worlde, and dyed before that daye shall come and appeare afore the presence of Chyrst, in their very bodyes and soules.

And when they shali be so gathered and assembled together, oure sauoure **I E S V S C H R I S T**, shall pronounce the finall sentence and iudgement of euerlastyng saluation vpon all those persons, whyche in theyr lyfe tyme obeyed and confirmed them selues vnto the wyll of God, and excused the woorkes of righte beleife and charitie, and so perseueryng in well doing sought in theyr hartes and dedes, honoure, glory, and lyfe immortall. And contrarywyle, vpon all those, which in theyr lyfe tyme were contentions, and dyd repugne agaynst the wyl of God, and folowed in iustice, and iniquitie, rather than truth and vertue, our sauour Chyrst shal than and there pronounce the sentence of euerlastyng punishment and dampnation. In whyche sentence there shalbe made a perfect separation or diuision, betwene these two sorts of people that is to saye: betwene the shepe and the goates, the

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come and the chaffe, the good and the badde, the blessed and the curled, the members of his bodye, and the members of the deuyl, and so the good and the blessed, being vpon his tyght hande, he shall clearly, and perfectly delyuer them for euer, from the power & malice of the wycked, and from all paynes and euill: and to take them all vp with him into heauen, there to be crownded and rewarded in bodye, and soule, with honoure, and gloire, and euerlastyng ioye, and peace, which was prepared for them from the beginninge of the worlde. And all the other, whych shalbe iudged to euerlastyng payne, and death (being vpon hys lefte hande) he shall send them downe into Hell, there to be punished in bodye and soule eternallye, with fyre that neuer shall haue ende, whych was prepared from the begynnynge of the worlde, vnto the Deuyl and his Angels.

And here it is speciallye to be remembred, howe this article was for great considerations added immediately, and conioyned vnto the former articles, and chiefly, to the intent that no man shuld in his life tyme, presume vpon the sayde benefites of Chryste, or take occasion of carnal liberty or securitie, and so liue without feare to transgresse, or withoute regarde to obserue the commaundementes of God: but rather that euery good chrissten man, shoulde in euerye parte of his lyfe, haue a continuall remembraunce, and respect, vnto the laste daye of iudgemente, and so be in continuall feare to commytte any thyng contrary to the wyll of God, for the whiche he myghte deserue to haue the sentence of euerlastynge dampnation pronounced.

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nounced vpon hym. For thys is certaynely true, that at that daye, every man shalbe called to an accompte of his lyfe, and shal be than fynally iudged, according to his workes, good or badde, Done in hys lyfe tyme, that is (as **S** Paule sayeth, to them that perseuer in well doing, and labour to attayne gloyre, honoure, and immortallitie, shal be gyuen lyfe everlastyng: and to them that be contentious, and obey not the truthe but folowe and do iniustice, shal come indignation, ire, afflyctyon, trouble, and paynes, everlastyng.

In this article it is further to be noted, that like as there is nothyng more certayne vnto vs, than that we be all mortall, and shall once dye, and yet no man lyuynge knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that thys daye of iudgement shal once come, and yet the houre, and tyme whan it shalbe, is hydden, and kept secret from the knowledge of all men and angels, and is reserued to the knowledge of God onely, whyche thyng precedeth onely of hys goodnes towarde vs, and is done, to the intente we should alwayes here in oure lyfe tyme, flee from sinne, and imploye all our hole study and indenour to walke in the wayes of God, that is to saye, in such fayth hope, and charitie, as God requireth of vs, and so prepare our selues, and order our lyuynge towardes God, that we may be in a readynesse at all tymes, whansoever it shall please God to call a common vs to appeare before hym in the sayde generall iudgement, there by his mercye and goodnes, to receaue the crowne which he promysed vnto all men that do feare hym, and loue hym and walke in hys wayes

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wayes, This article & Declaration thereof hath many and most manifest testimonies bothe in the olde Testament, and in the newe, of whych amonge many other, these places folowing may for thys presente suffice, Psal. 92. Eccle. 11. Esa. 13. 51. Zach. 14. Mala. 4. Soph. 1. Iohel. 3. Math. 13. 16. 24. 25. Mar. 9. 13. Luc. 9. 17. 21. Act. 1. 1. Corin. 1. 2. Corin. 1. 2. Tessa. 1. 1. 2. 1. Thesi. 4. Phil. 4. 2. Pet. 3. Heb. 10. Apo. 3. 2. 2.

¶ The exposition or Declaration of the eyght article of the crede, which is.

I beleue in the holy ghost.

For the better vnderstandyng of thys article, ye shal note that as there is in the Trynitye, one person, which is, and so also called, God the father, and as the same Trynitye, there is an other personne, whyche is and so also called God the sonne: soo in the same Trinitie, there is a thyrde person, whyche is and so also called, God the holye Ghoste. And knowe you also that it is not inoughe to beleue onely that there is an holy Ghost; but we must also beleue in him likewise as we do concernyng God the father, and God the sonne, for it is not ynough for vs onely to beleue, & there is a God the father, and that ther is a God the sonne. But we must beleue in them al, as is more specially and largelye declared before in the exposition of the first Article. And this holye Ghost beyng the thirde personne in Trinitie, is in dede, very God and Lorde, author, and former of al thynges created, and bothe procede bothe from God the father, and from
God

God the son, of one with the in nature and substance and of the same everlasting essence or being which the father and the sonne be of, and is equall also vnto the both in almyghtyness of power, and in the worke of creation, and in all other thynges pertaynyng vnto the Deytie or Godhed, wherefore he is also to be honored and glorified equally wyth them both.

This holy Ghost, which is the spiryte of God, is of his nature all holpe, yea holynes it selfe, That is to say, he is the onely Ghost or spiryte, whych with the father and the sonne, is, was, and ever shalbe the authoz, causer, and worker, of all holynesse, purgyppe, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, whych is wrought, and commeth into the harte of any man, in so muche that no man canne thinke well, or do any thinge that good is, but by the motion, ayde, and assistance of this holpe spirite, neyther is it possible, that the Dewyll, or anye of those euil spirytes, which do possesse and reigne in suche persons as be subiecte vnto synne, can be expelled or put out of them, but by the power of thys holpe spiryte, neyther is it possible that the harte of anye manne beinge once corrupted & made as prophane by synne can be purged, purified, sanctified, or iustified, wythout the worke and operation of thys holpe spiryte, neyther is it possible for any man to be reconciled vnto the sauoure of God, or to be made and adopted into the number of his chyldren, or to obtayne that incomparable treasure, whyche oure sauoure Iesus Christe hath purchased and layd vypp for mankynd, oneles this holy spiryte shall first illumyne and lych-

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ten his harte, with the ryght knowledge and saythe of Chryst and stire him by grace, to haue dewe contrition, & penauce for his synnes, & shall also instruct hym, gouerne hym, aide hym dyrecte hym, and indue him, wyth such spiritual gyftes and graces, as shalbe requisite and necessary to that ende and purpose.

Moreouer thys holy spirite of God, is of hys owne nature full of all goodnes and benignitie: Yea goodnesse it selfe, from whome procedeth all and singuler graces & gyftes of feare, wyledome vnderstandyng, counsell, strength, saythe, charitie, hope and all other whych be geuen, conferred, and distributed, vnto vs mortall men here in the Earth, at his owne wyll and dispensation, and that no man canne purchase or obteyne, ne yet receaue, retayne, or vse anye of them, wythoute the operatyon of thys holy Spyrte, whych gyftes neuerthelesse he geueth not, nor dispenseth the same equally and to euery man a lyke, but he deuidenth them particularly and speciallve to euerye member of the Church, as is most necessarye for the hole body, and in suche plentye and measure, as vnto his Godly will and knowledge is thought to be most beneficiall and expediente for the same, All whyche thynges he doth of his mere mercy and goodnes freely and aboue our deseryng.

Furthermoze this holy spirit is of his owne nature ful of charitie & holy loue, yea charitie it self, fro whos procedeth al charitye, & so by his godly operatio is the bond & knot, where with our Sauoure Iesus Chryst and his most dere spouse the Church (whiche is also hys mysticall body) be vnited, knytte and conioyned together

together, in such perfect & everlastinge loue and charitie that the same cannot be dyssolued or separated: And ouer this, is also the very bond and knot, where by all and euery one of the verye members of Chrystes Church and Bodye, be vnited, coupled, & conioyned, the one of them with the other in mutuall loue and charitie.

Also thys holye spyrite of God is the spyrite of truthe, and the aucthour of all holye scripture, contented in the hole canon of the byble, and dyd not onely inspire, and instruct all the holy patriarches and prophetes, with all the other members of the Catholyke Church, that euer were from the begynnyng of the worlde, in all the Godlye truthe and verytyes, that euer they dyd knowe, speake, or wyttte, but also descended and appeared in the similitude and lykenesse of fyre tonges, and dyd lyghte vpon the Apostles & Dyscyples of Chryste, and inspired them wyth the knowledg of all truth, and replenyshed them wyth heauenly gyftes and graces: and shalbe continually present in the Catholyke Church, and shal teach and reuele vnto the same Church, the secretes and mysteryes of all truth, whych are necessarye to be knowen, and shal also continuallye from tyme to tyme, rule, directe, gouerne, and sanctifye the same Church, & gyue remission of synnes, and all spirituall comforte as well in wardelye by secret operations, as also outwardelye by the open mynistratyon and effycacye of the worde of God, and of the holy Sacramentes, in the sayd Church: and shal endue it wyth all such spyritual graces and gyftes, as shalbe necessarye for
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the same.

We shall also note, that albeit holy Scripture dothe worthely attribute, vnto the holy Ghost, our sanctification, our iustification and al other benefites which Chryst by hys passion hath merited and deserued for vs, yet neuerthelesse the same be also the workes of the hole Trinitie, and be not to be seperated in any wyse, although Scripture commonly doth attribute them vnto the holy Ghost: for in lyke maner dothe Scripture attribute power vnto the father, and wysdoma vnto the sonne, whyche neuerthelesse be common vnto all three.

FINALLY we shall note the maner of the speache here in thys article, where it is not sayde. I beleue in Ghost or spirite, but it is sayd, I beleue in **holy Ghost**, and so **holy** is adioined vnto **holy Ghost**, whiche is done not onely to declare that here is not mente of euery thynge that is or maye be called a spyrte or a Ghost, but here is onely ment of that spyrte, whyche by excellencye, and by peculyer name in Scripture bothe is and so also called, the holy spyrte or Ghoste which is the thyrde person in Trinitie, and therefore thoughe manye tymes in Scripture, an incorporeall thing is called a spyrte, and also both Angels and myndes of men dyuerse tymes haue that appellation or name, yet here aswell for the sayde peculyer name, as by a certen excellency, the sayd thyrde person in trinitie, is called the holy spyrte, or holy Ghost, for he it is that doth make holpe or sanctifye all creatures, that are called holpe.

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**The exposition or declaration of the ninth
Article of the Crede, which is.**

The holy Catholyke Church?

IN these fewe wordes, of this mynthe Article four
thynges are to be considered, fyrste what heare is
ment by thys worde, **Church**. Secondely whye or
for what cause the same Church is called **Holpe**.
Thirde why it is called, **Catholyke**. And forthely
what it is **To beleue the holi Catholyke Church**.
Concernyng the fyrste ye must vnderstande that
thoughe in oure Englyshe tonge we by thys worde
Church, sometymes do meane the place wherein
the word of **GOD** is commonlye preached and the sa-
cramentes mynistrred, and vled, yet in this present ar-
ticle it dothe sygnifye the hole multitude of people,
which being called of **GOD** do come, to one fayth, one
doctryne, the selfe same Sacramentes accordyng to
the Apostolyke, and catholyke tradition, in an indiui-
sible bonde or knotte of con corde, and vnytie, whe-
ther the sayde multytude be of the cleargye, or of the
lartye. Concernyng the seconde ye shall consyder that
albeit in the sayd church or multitude of people, there
be many euyl men, many synners, many that tourne
by true penaunce to grace, and sometymes yet do fall
agayne: some after theyr tourne by true penaunce,
styll perseuer and contynue in goodnes, manye also
that fall and neuer ryse agayne, so that spotted, blots,
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and imperfections, doo appeare euidentelye in thys
 Churche, and manye tymes in the more parte thereof
 yet neuerthelesse because the calling is of it selfe holy
 the caller also most holy, and the ende of callinge, ho-
 lynes it selfe, with this also that the people soo called
 do professe holynes, and make a bodye, whereof the
 cheife headde our Sauour Chryste is mooste holpe
 or rather holynes it selfe, by the merytes of whose
 passion the sayde people are releued, and nourished
 with the seuen holy sacramentes, and be in theyr cal-
 lunge endued with mooste speciall holy gyftes, and gra-
 ces of almyghty God, beyng authorre thereof, and
 finally by hys holy spyrite are directed, and gouer-
 ned in the same, so longe as they (by folowynge theyr
 concupyscence, the Deuyll, or the worlde) do not fall
 from that state. For these causes, I say, the Church is
 called **HOLPE**, takynge this name **HOLPE**, of that, that
 Chryste the highe headde thereof is **HOLPE**, God the
 caller, **HOLPE**, The profession and callinge, **HOLPE**, &
 the ende **HOLPNES**. whych of very dewty, ought to
 be in all them that be called, and is in dede, in suche
 members as doo continue and persener in that holpe
 callinge. Touchynge the thyrde ye must vnderstande
 that thys worde. **Catholyke**, being oryginally ta-
 ken out of the Greke toungue, and now vsed in oure
 Englyshe tongue, is asmuche to saye as vniuersall or
 whole. And soasmuch as God of hys goodnes dothe
 call al people (as is afore) withoute all acceptyon of
 persnnes, or acception of Countrey, therefore thys
 Churche is called, **Catholyke**, in asmuch as all people
 of

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of all maner of estates , of all places and countreyes throughout the hole worlde, may (professyng the foresayd one sayth, one doctrine, and the selfe same sacramentes, accor dyng to the sayd Apostolique and catholyke tradition) be of thys Catholyke church, and cōtynue in the same, excepte they wyllyngly, by heresy & scysme, do goo out of it , or for other theyr offences be cut of and cast oute thereof. And here by the waye is to be noted, that althoughe in the worlde ther be manye particuler Churches, and seuerall multytudes of people, hauing the sayd sayth, the sayd Doctryne , and the selfe same Sacramentes accor dyng to the sayde tradition, and therefore are commonlye called euerye one of them, catholyke , yet they all together make but one catholyke vniuersall Church, of whych one catholyke vniuersall Church, al the rest be called catholyke , as beyng partakers and members , of the sayd one catholyke vniuersall Church, and fully agreeing in al necessarye poyntes with the same. And now as concernyng the fourth whyche is, what it is.

To beleue the Catholyke Church. **Be** that vnderstand that to beleue the Catholyke Church, is not onelye to beleue that here in earthe is and shalbe continually to thend of the worlde, such a holy catholyke Church (as before is declared commonly called the Church Wylytante) but also to gyue credyte and beleife vnto the whole Doctryne, sayth, and religion of the sayd Church.

And for the farther vnderstanding of thys whole article, here maye moost frutesfully and verye well to the putpōse, be brought in one most notable place of

I.ii, Saynte

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S Augustyne, wyrtten vpon this same article of the Crede, in his clxxxi sermon de tempore, where he sayeth in thys maner. Sciendum est, quod Ecclesiam credere, non tamen in Ecclesiam credere, debemus, qui Ecclesia non Deus, sed domus dei est. Catholica dicitur toto orbe diffusam quia diuersorū hereticorum ecclesie idio catholice non dicuntur, quia per loca atq; per suas quasq; prouincias cantinentur. Hec uero a solis ortu usq; ad occasum unius fidei splendore diffunditur. Nulla sunt maiores diuitie, nulli thesauri, nulli honores, nulla huius mundi maior substantia quam est catholica fides, que peccatores homines saluat secos illuminat, infirmos curat, Cathedinos baptizat fideles iustis facit, pœnitentis reparat, iustos augmentat martyris coronat, clericos ordinat, sacerdotes consecrat, regnis celestibus preparat, et in æterna hereditate cum Angelis sanctis communicat. Quisquis ille est, et qualiscunq; ille est Christianus non est, qui in Christi Ecclesia non est. Sola quippe est per quam sacrificium dominus libenter accipiat sola que pro errantibus fiducia liter intercedat. Vnde etiam de agni hostia dominus præcipit dicens. In una Domo comedite, ne cufferetis de carnibus eius foras, In unaq; domo agnus comeditur, quia in una Catholica ecclesia uera hostia redemptoris immolatur. De cuius carnibus diuina iussio efferri foras prohibet, quia dari sanctis canibus uetat. Sola est in qua opus bonum fructuose peragitur, unde mercede denarii non nisi qui intra uinẽ laborauerunt acceperunt. Sola est que in rase posita ualida caritatis cõpage custodit. unde et aqua diluuii arcã quidẽ ad sublimiora sustulit omnes autem quos extra arcam inuenit extinxit. Sola est in qua mysteria superna ueraciter contemlemur. Vnde ad Moysen Dominus dicit, Et locus apud me, et stabis supra petram, et Paulo post tollam manum meam et uidebit posteriora mea Quia enim ex sola catholica Ecclesia ueritas conspicitur apud se esse locum Dominus perhibet de quo uideatur in petra Moyses ponitur ut Dei speciẽ contempletur, quia nisi qui fidei soliditatem tenuerit, diuinam presentiam nõ agnoscit, Auelle, inquit, radium solis a corpore, diuisionem lucis unitas non capit. Frange ranum ab arbore, fractus germinare non poterit. A fonte præciderium præcisus as rescit, in his Cipriani uerbis intelligimus lucem non capere diuisionem nisi in sanctis regno Dei prædestinatis qui diuidi ab Ecclesia nullo modo possunt et non germinare ranum fructum salutis eterne germine accipimus, Aridis tatem uero riuus a fonte præcisus, in eo quod spiritu sancto uacuantur qui ab

unitate

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unitate sepeantur agnoscimus. That is to say: We ought to beleue the churche, and not in the churche: for the churche is not God, but the house of god. Thys churche he calleth catholyke, that is to saye, spredde thozoughout the whole worlde, because the churches of sundrye heretikes, be ynge but in perticuler places and prouinces, can in no wyse be called catholyke. But thys church from the East to the west, glyttereth and shyneth with the brightnes of one sayth. No greater ryches no greater treasures, no higher honours, no greater substance, can be in thys worlde, that is the catholyke saythe, which saueth synners, gyueth syghte to the blynd, doth heal the sycke, maketh yonglinges to be baptised, iustifyeth the saythfull, restoreth penitent synners, encreaseth righteous men, crowneeth martyres, doeth admytte clerkes to orders, doth consecrate prestes, maketh preparation to the kyngdome of heauen, and maketh the men partakers of the euerlastyng inheritance with the holye Angels. Who so euer he be, and of what qualitie or condytion soeuer he be, he that is not in thys church of Christ, is no Chrysten man: for this church is
me

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she onely by Whome our Lorde Willingly re-
 ceyueth sacrifice, she onely it is Whyche maye
 confidently make intercession for suche as do
 erre. Wherefore oure Lorde speakynge of the
 sacrifice of the lambe: did commaund sayeng
 In one house shall ye eate, and of the fleshe
 thereof ye shall cary nothyng out of the dores
 forsooth in one house is this lambe eaten, for as-
 muche as in one catholyke church, the true
 sacrifice of oure redeemer is offered. Of Whose
 fleshe the commoundemēt of God forbiddeth
 any thing to be caried oute, for that he forbid-
 deth that Whych is holye, to be gyven vnto
 dogges, She onely it is in Whome a good
 worke is done frutefullye, for Whiche cause
 onely, they that laboured wythin the vyne
 yarde hadde the rewarde of the penny. She
 only, it is that al such as at once placed in her
 doth kepe together With a stronge ioynte, or
 knotte of charitie, Wherefore the water of the
 floude, bare vpp the arke to the highest, but
 all suche as were founde withoute the same
 arch, it drowned, She onely it is in Whome
 we do beholde truely the heauenly misteries,
 Wherefore oure Lorde sayeth vnto Moyses
 Exod.

Eccl. xxxiii. There is a place with or by me, and thou shalt stand vpon the rocke. &c. and by and by after he saith. I will take awaye my hande, and thou shalt see my backe part. And because in dede out of this catholyke church alone, the truth is sene our Lorde sayeth, a place to be wyth him fro whych he may be sene, Moyses is sette vpon the rocke, that he maye beholde the forme of God, for onles a man haue and hold the stedy substanciales of faith, he knoweth not & diuine presence, Take away sayth he (meanyng S. Cyprian) the beame of the sonne from the body of the sonne, the vnitie of the lyght, can not suffer no diuision: breake a bough from the tree, the bough so broken, can florish and budde no more, cut of the riuer fro the spring, the ryuer so cut of, dryeth vp. In these wordes of Cyprian we perceyue that lyght doth not admytte any diuision in the sayntes predestinate to the Kyngedome of God, which can by no meanes be deuided frome the Church, and that the bough broken of, can not budde with a budde of euerlastyng saluation. And fynally we knowe the drying vp of the riuer beinge cutte of from the springe or heade, in that

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that they are made voyde of the holye ghoste
 Whych are seperate fro the vnitie. Thus muche
 sayeth S. Augustyne, wherby it appeareth & though
 we muste beleue in God the father, in God the sonne,
 and in God the holy Ghost (as was declared here a-
 foze vnto you in the expositiō of the first artycle of this
 crede) yet concernyng the Catholique Churche, we
 must beleue it. That is to saye: geue credite to it, but
 not to beleue in it: for to beleue in it, were to make it
 God, as moze at large shalbe declared in some Home-
 lies, hereafter specially to be made therbyon, & also by
 what sygnes & tokens the true Catholyke churche is
 continually known.

And forasmuch as this catholyke militant church
 of which this article entreateth, hath for the preserua-
 tion of the vnitie thereof, by the ordinaunce, and ap-
 poyntment of our sauour Chryst, one principall head
 or cheife gouerneur, here vpon earth, whiche beyng
 the chief bycar, and substitute of Chryst, in hys sayde
 church, doth, and ought, with other ministers vnder
 him attende, and geue heade, to the good order, and
 rule of the said militant churche (S. Peter the Apo-
 stle being the firste generall bycar and gouerneur,
 therein, and hauing to hym, and to all his lawfull suc-
 cessours in the Apostolique see, the gouernance, rule
 and charge thereof, cheifelye committed and geuen,
 whych in very dede, both he and they, by the continu-
 all helpe, and assistaunce of the holye spyrite of God,
 from tyme to tyme in theyr succession, alwaies hither
 to haue done, and thereby haue preserued, and kepte
 the vnitie of the sayde churche) therefore all they whi-
 che haue, or do refuse to acknowledge the said gouer-

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noure, gouernement, and aucthoritie, can not in anye
 wyse be accompted or taken for catholyke persones,
 but for suche as in dede are disobedient, seditious scil-
 matike, and verie wicked people, as moze at large
 shalbe declared in some homelies to be specially made
 therebpon.

¶ The exposition or declaration of the tenth
 article of the Crede whiche is.

**The communion of saynctes, The forge-
 uenes of synnes.**

In this article be taughte two speciall frutes and
 benefites, whiche all men called of God, and obey-
 inge to the same, callinge in their wyll and workes,
 doe obtayne by Goddes grace, in the sayd Catholyke
 churche, that is to say. The communion of saintes
 and forgyuenes of synnes. And here is to be noted,
 that although this worde, **Sainctes**, in oure Eng-
 lyshe tounge signifieth properly them that be depar-
 ted this life, and be established with glozve in Chryst.
 Yet the same worde **Sainctes**, (whereby in thys
 article we expresse the Latyn word, *Sanctorum*,) is here
 extended to signifie not onely those that be so depar-
 ted this life and established, but also such as beyng in
 lyfe here in earth, be called into this holy asseble and
 Churche, and be sanctyfied in oure Sauoure Iesu
 Chryste. Accordyng wherunto S. Paule in son-

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dry hye epyistles, to the Roma. 12. to the Ephe. to the Philip. 4. to the Colof. 1. and to the Hebrues. 14. vseth the layd worde, Sayntes, and so doth he in dyuerse other places els.

And as touchyng the fyft of the sayd. ii. frutes or benefites, whiche is. **The cōmunion of saintes.** That is to saye the mutual participation of sayntes, ye shall vnderstande that lyke as al the lyuing parts and members of the naturall body of man, do naturally communicate and be participante of one spirit or soule which gouerne the sayde bodye, and euerie lyueye parte thereof, euen so doe all good Chrysten men, participate of one holy ghost, whyche alwayes gouerneth the catholyke churche, and al lyuey members of the same, and doth geue to sondye members, sondry spirituall gistes, to the intent the whole body shoud therby be edified, accordyng to the sayinge of S. Paule in the, xii. Chapter of his fyrste Epytyle to the Cozyntians, where he sayeth in thys maner.

Vnicuique autem datur manifestatio spiritus ad utilitatem. Alij quidem per spiritum datur sermo sapientiæ, alij autem sermo scientiæ secundū eundem spiritum. Alteri fides in eodem spiritu, alij gratia sanitatum in eodem spiritu, alij operatio uirtutum, alij prophetia alij discretio spirituum, alij genera linguarum alij interpretatio sermonum. Hec autem omnia operatur unus atque idem spiritus, diui deus singulis prout uult. That is.

The gyftes of the holye ghoste are geuen to euery man, to profyte other wythall, to one is geuen throughe the spirite the vtteraunce of wisdomē. To another is geuen the vtteraunce of knowleoge by the same spyryte to

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another, sayth by the same spirite, to another the gifte of healinge by the same spyryte, to another power to doe miracles: to another prophesye, to another iudgement to discern spirits, to another dyuerse tongues, to another interpretation of sayinges. And al these thinges worketh the selfe same spirite, deuydinge to euerye man as he wyll. By which place of Saynt Paule, it is euident that al the lyuely members of the Church do communicate and participate of one common spiryte.

And this participation beinge one of the hyghest benefites, that men receaue in the Catholyke Church, is comprehended in this article of the communion of Saynctes. Of whyche comunyon the Prophet Dauid in his. cxviii. psalme doth also speake sayinge. *Particeps ego sum omnium trimentum te, et custodire ium man*

data tua That is to say. I am partaker wyth all suche as feare the, and kepe thy commaundementes. But besides this foresayd participation or communion of the holy ghost, beyng commune to all the liuely members of the Church, there is also another communion comprehended lyke wyse in this article, whiche is the coniunction or union that all good christen men haue with Chryste, who is the heade of the church and who hath for his mysticall bodye the whole church. And of this kynde of communion of Saynctes, S. Paule lyke wyse speaketh,

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in the foresayd twelfth chapiter of hys fyrst epyistle to the Corynthyans, sayng. *In uno spiritu omnes nos in unum corpus baptizati sumus, siue dei, siue gentiles, siue serui, siue liberi et omnes in uno spiritu potati sumus.* That is to saye: In one spyrite are we all baptyzed to make one bodie, whether we be Iewes or Gentils, free or bonde, and haue all dronke of one spyryte. And lykewise doth he in the fyfte to the Ephesians where speaking of the same he sayeth. *Membra sumus corporis eius, de carne eius, et de ossibus eius.* That is to saye: We are members of his bodie (meanyng of the body of Christ) and of his fleme and of his bones.

And forasmuch as the moste blessed sacrament of the aulter (wherein by the myghtye operatyon of Goddes worde, is really present in the fourmes of breade and wyne the naturall lyuynge bodie and bloude of oure sauoure and redemer Iesu Christe) doeth increase and worke in all them that worthele doe receaue it, the communion and coniunction in bodie & soule of them to Christe, and of Christ to them, with a mutuall coniunctyon also in loue and charytye, of eche good man in Christ to other. Therefore the sayd Sacrament may also worthele be called the communion of Sayntes. And so hathe the fyrst parte of this article been by good deuoute and learned menne expounded longe ago.

Nowe touchyng the seconde fruite or benefite in this article whyche is the remission of synnes, you shall vnderstand, that onely in the catholyke church,
and

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and no where els the remissiō of synnes is to be had. And there vndoubtedlye it is to be had: and that by two meanes, that is to wytte by baptisme, and after baptisme by due penaunce and auctorityte of the keyes, geuen vnto the churche. And as for baptisme it walsbeth cleane awaye al the former synnes as well actuall as originall: so that they shall neuer after that be imputed vnto vs. But in case after baptisme we fall into synne then the remedy must be by the wholsome sacramente of Penaunce, whiche sacrament is of so greate force and vertue, that howe heynous so euer oure synnes and offenses be, yet by the meane of the same, the sayde synnes maye be and are released & forgeuen vnto vs. And for to take away all doutyng on our behalfe herein, and that no man shoulde nede to dyspayre, oure Sauoure Chryste openlye and by expresse wordes, in the twentye of Sayncte John after he had breathed vpon hys Disciples, sayde vnto them, and generallye to theyre Successours, Take the holy ghost, whose synnes ye release or forgeue they are forgeuen or released vnto them and whose ye withholde or reteyne, they are Withholden or reteyned. And also with a special aucthorityte assigned vnto Sayncte Peter, gaue vnto hym and hys lawfull successours, the full aucthorityte of releasyng and withholdyng of synnes, sayng vnto hym (as it is wrytten in the .xvi. of Mathew.

Tibi dabo claues regni celorum: quodcumque ligaueris super terram erit ligatum et in celis: et quodcumque solueris super terram erit solutum et in celis. That is to saye: **Unto thee Will I geue the keyes**

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Keyes of the kyngdome of heauen, Whatsoeuer thou doest bynde vpon earth, shall also be bounde in heauen, and Whatsoeuer thou loolest vpon earth, shall also be loosed in heauen. which auctoritie all Chrysten men shoulde to theyr great comforte moste gladly imbrace, and by al meanes be most carefull and wary (to the vttermost of theyr power) to kepe them selues in such state that they may styll enioye the fruit of this soo comfortable a priuiledge. wherefore good people (accozdyng to the exhortation of the Prophete Ezechuell, in the eyghtenth chapter) **T**ourne and doe penauce for all youre iniquities, and youre iniquitye shall not be your destruction. But youe shall vndoutedly (accozdyng to thys article) be vnburdened of your synnes, and made partakers of the communion of saynctes bothe in thys wo:ld and in the wo:ld to come. Amen.

The exposition or declaration of the eleuenth article of the Crede whiche is.

The resurrection of the Bodye.

Concernynge thys eleuenth article, for asmuche as it may seme ittraunge to some men whye thys word Bodye, is here placed in the Englishe, seyng the Latin is. *Carnis resurrectionem*, That is to sai. **The resurrection of the fleme.** You shal knowe that in scrip
ture

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ture many tymes thys worde (fleshe) doeth signifye the hole man, as for example, where it is wytten in the fyrst of S. Ihon. *Verbum caro factum est.* that is to saye **The Worde Was made fleshe.** the meanynge is that the sonne of god toke vpon hym the hole nature of man. Agayne, where in the fyrste chapiter of saynt Paules fyrste epytyle to the Cozynthians, it is wytten in thys maner. *Vt non gloriatur omnis caro,* that is to saye **That no fleshe should glozve.** the meanynge is that no man should glozve. Lyke wyse, where in the thyrde of S. Luke it is wytten. *Videbit omnis caro salutare dei.* That is. **All fleshe shall se the sauour sent of God.** The meanynge is, that al men shall see the sauour sent of god. And manye tymes also thys sayde worde (fleshe) doeth in scripture, signifye onely the bodye of man without any respect of the soule thereof, as in the fyrst Chappyter of Genesis, where Adam speakyng of hys wyfe Eue, sayth in this maner. *Caro de carne mea.* that is. **Fleshe of my fleshe.** meanynge that her body was made of hys bodye. Lyke wyse in the. xxi. of Job, where Job sayeth. *Concutit carnem meam tremor.* That is, **Tremblyng dothe shake my fleshe.** meanyng there by hys fleshe hys bodye. And accordyng to thys seconde acception, thys Latyn worde. *Carnis,* which is to saye: **Of the fleshe,** is taken here in thys article of the Latyn Crede, and by cause the body, and the fleshe, here in this article, doe signifye and meane one thing, we maye both say the resurrection of the body, and also the resurrection of the

the

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the fleshe.

And therby we doe vnderstand that at the day of the generall dome or Iudgemente, when Chryste shall come (as in the. vii. article of thys Crede is contayned) and sitte to iudge the quicke and the deade, almighty God shall styre and rayse vpye againe the very fleshe and bodies of all men, women, and Chyl- dře, both good and bad, christened and heathen, that euer lyued here in this world, from the begynnyng of the same, and died before that day. And althoughe the sayde fleshe and bodyes were deade and buryed, yea, and consumed, or by anye meanes destroyed, yet God shall of his infinite power make them all at that day, wholl and perfecte agayne. And soo euerye man generally shall resume and take agayne, the very selfe same bodie and flesh in substance, which he had whi- les he liued here on earth, and so shall rise from death and liue agayne in the very selfe same bodie and soule which he had before.

At whych tyme, man thus beyng made perfect in coniunction of body and soule, shall at that daye, ap- peare before the hygh iudge our sauour Iesu Chryst and there shall make an accompte of his workes, and hys dedes such as he did (good or euil) while he liued here in thys worlde. And for profe that the contentes of this article are true, these authorities and testimo- nies both of the olde and the newe testamente, shalbe sufficient for this presente, that is to witte, the. xix. of Job. Esay. xxi. Ezechi. xxxvii. Daniel. xii. Mathe w. xxi. John. v. Rom. xiii. i. Cor. xv. ii, Cor. v. i, Thes. iii. and. iii. Philip. iii. and the. ii, to Timoth. ii.

Therposy-

**¶ The exposition or declaracion of the twelfth
Article of the Crede, which is.**

And the lyfe euerlastyng. Amen.

In these fewe wordes is the moost comfortable and ioyous knyttyng vype of this Crede that maye be. For two excellent thynges are here sette fourth to be beleued, the fyrst is **Lyfe**, whiche all thynges do desire: the second, is the **Eternitie**, and continuall lastyng of it. which is a thyng that maketh it most pleasaunte, and most swete and most profitable. And when I do saye that ther is a lyfe, and also an euerlastyng lyfe, I doo meane both concernyng the body and also concernyng the soule, for vnto them bothe this euerlastyng lyfe shal without any endyng continue and abyde.

BUT HERE muste ye marke, that lyke as the good shall enioye for euer, thys mooste blessed estate of euerlastyng lyfe to theyr vnspeakeable comforte and gladnes, so also the noughtye and wycked shall bothe in bodye, and also in soule receaue for euer punysshment and toymenre incessantly, accordyng wherunto our Sauour Chryst in the .xxv. of saynte Mathewe sayeth. *Et ibunt hi in supplicium eternum, iusti autem in vitam eternam.* That is to saye. And they (meanyng the noughtye and wycked) shall goe into euerlastyng punysshment, but the iuste shall goe
L. into

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Into lyfe euerlasting. And herebpon maye be gathered, that though the noughtye, and wycked shall continue for euer, and haue immortalitie, yet forasmuch they so contynuing shall neuer haue ioye but euerlastyng torment of body and soule, without hope of forgyuenes, and wythoute anye ende: Therefore they contynuaunce and immortalitie is rather to be called euerlastyng death, then euerlastyng lyfe, or lyfe at all, accordyng wherunto S. Paule in the. vi. chapiter of his epyistle to the Romaynes, doth saye.
Stipendia enim peccati mors. gratia autem dei uita eterna, in CHRISTO
IESV domino nostro. That is to saye: The rewarde in dede of synne is death, but eternall lyfe is the gyfte of God through Jesu Chryst our lord. So that such as haue led theyr lyues, in obedience & obseruation of Goddes commaundementes, and die in true fayth and charitie, shall then be perfectly sanctified, purgged, and deliuered frome all contagion of synne, and from all corruptible and mortalitie of fleshe, and shalbe perpetuallye glorified, and receaue both in bodye and soule together, euerlastyng lyfe, which lyfe euerlastyng, though it passeth all mennes wittes, to expresse howe pleasaunt and ioyefull it is, and that mannes capacitie, can not compryse and vnderstande the same. (as S. Paule witnesseth in hys fyrst epistle to the Corinthians the. ii. chapter saying: That whiche the eye hath not sene, nor the eare hath not herde, nor hath not entred into mans harte, G O D hath ordeyned for them
that

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that loue hym, Yet holye scripture speaketh of it, after our capacite, and intelligence, but farre vnder the worthynes & excellency thereof. For the prophete Esay sayeth, in the. xxxv. chapiter. Euerlastynge gladnes shalbe ouer their heades, they shall haue ioye and gladnes, sorowe and wayling shall forsake them. And saynt Ihon in the seuenth chapyter of hys Apocalypse sayeth, God that sitteth on his throne shal dwell ouer them. They shall not hunger or thyrste anye more, neyther sonne nor heate shall hurte them, for the lambe that is in the myddes of the throne, shal fede them, and bring them to the fountaynes of the water of lyfe: and God shall wype awaye all weappyng & teares from theyr eyes. Death shall endure no longer. There shalbe no waylyng, nor cryng, nor sorowe anye more, For there is no ioye or comfote, that can be wysshed for, but it is there moost plentyfully. There is true glorie, where prayse shalbe without errour or flattery. There is true honour which shalbe geuen to none, onles he be worthy, there is true peace, where no man shalbe molested or greued, neyther by hymselfe, nor by others. There is true and pleasaunte felowshype, where is the company of blessed angels, and the elect and chosen sayntes of God. There is true and perfecte loue, that neuer shall fayle. For all the heauenly companye is linked and fastened together, by the bonde of perfecte charitie, whereby also they be vnited and knitte to almyghty God euerlastynge.

L.ii.

Fynally

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· Synallye there is the true rewarde of all Godly-
nes, God hym selfe, the sight and fruition of whome,
is the ende and rewarde of al oure beleife, and of all
oure good workes, and of all those thynges whyche
were purchased for vs by Chryst, he shalbe oure sa-
cietie, or fulnesse, and desyre, he shalbe oure lyfe, oure
helth, our gloyre, our honour, oure peace, oure euerla-
sting rest and ioye, he is the ende of all our desyres,
whome we shall se continually, whom we shall loue
most feruently, whom we shall prayse and magnifye
incessantly, and world without ende.

And forasmuch as most firmly and wythout all
doute we beleue al the foresayd articles of this crede
and euery thing concerninge the same, and in them
comprehended to be moste true: And moreouer for þ
we lykewyse beleue al thynges whiche concerne ey-
ther oure creation, redemption, or sanctification, of
the heuenly father, by his sonne, and with the holye
ghoste, to be fully wrought, and that they shall moste
certainlye through the mercye of God, come vnto vs.
Therefore in the ende of this crede we saye. Amen.
Whiche is a worde confirmyng a sayinge, and a pray-
inge that it maye soo be allowed and establis-

shed, the verye signification of whyche
worde beyng, be it so, moost
certaynelye.

Of the seuen Sacramentes.



Forasmuche as there are nowe two parts performed of the promyse made vnto you in the p̄face of thys worke, it is to wytte, of the acception or takynge of this worde **Fayth**, and also of the articles of crede with exp̄positiō, or declaratiō of the same.

The nexte matter to be set forth and declared, is the treatyse of the .vii. Sacramentes, with theyr exp̄positions. And forasmuche as it is expediente before the speciall intreatye therof, to speake somewhat, aswell of the signification of this word **Sacrament** being taken in his generaltie, as also to defyne in specialtie howe this word **Sacrament**, shalbe taken and vnderstanded here in this treatyse, therefore here in the begynning, these two thynges shalbe set fourth and opened vnto you.

And as concernyng the fyrste, ye shall vnderstand that this worde **Sacrament**, is diuersely take, for amongstest them that haue a respecte to the propriete of the Latin tounge, & do seke the signifiatiō thereof in prophane wyters. A **sacramente**, amonge other significations, is p̄ncipally called an obligation or
pro

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promyse made and confirmed by an othe, of whych
 thinge S. Augustine in his. clxxi. Sermon maketh
 mention. And amonges them that haue a respect vnto
 to scripture, and the wyters thereof, a Sacrament
 doth signify a mystery, that is to saye, a secret or hydden
 thyng apperteynyng to the religion: and so be-
 yng consydered, it is sometymes taken in a moze lar-
 ger significacion, and sometymes in a moze strayter:
 and beyng taken in the larger significacion it doth
 signifye euerye secreete mysterpe appertaynyng to
 religion, and euerye holy thyng hydden, though it
 be not a sygne or token of another thyng, as whē we
 ble to name and say, the sacrament of the godheade,
 meanynge thereby the very godhead it selfe, whych
 is a hyd and secreete thyng, and yet not a sygne or
 token of any other thyng. And in this significacion
 also S. Paule doth ble it in the fyrste Chapter of hys
 epyll to the Ephesians, where he sayeth that God
 hath reueyled or opened vnto vs the Sacrament of
 his wyll, meanynge there (by the Sacramente of
 hys wyll) the secreete eternal wyl of God, whereby he
 appoynted from the begynnynge, that the Gentyles
 shoulde be incorporated, and made partakers of hys
 promyse in Jesu Chryste, in whome we al haue trust,
 and in truste, haue an accesse by fayth vnto him.
 And lyke wise he doth in the thyrde chapter of his fyrst
 epyll to Tymothe, where he wyreth in this maner.
Et manifeste magnum est pietatis Sacramentum, quod manifestatum est in
euangelio. &c. That is to saye. And vndoubtedly, great
 is the Sacrament of godlynes, whiche is re-
 ued in the flesh, &c. Meanynge therby, that Chryst
 hym

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hym selfe is a great Sacrament of godlines, for that he beyng the inuisible sonne of God, is manifested or opened in the fleshe.

And this worde sacramente, beyng taken after the strayter maner or acception, (in which moost commonly it is) it signifieth the sygne of a holye thyng, which beareth the similitude or likenes of the thyng, whose signe it is. After which sort the sygnes and figures of the olde testamente are called sacramentes, & so the auncient fathers, speakyng of the sygnes of the olde testament, do vse commonly and frequently to name them. According whereunto S. Augustine in the. xiii. Chapiter of his. xix. boke agaynst Faustus doth saye. *Prima Sacramenta que obseruabantur & celebrabantur ex lege prænunciatiua erant Christi uenturi.* That is to saye: **The fyrste Sacramentes whych were obserued and celebrated by the lawe, were prænunciatiue of Christe to come.** Nowe to consider the signification of this worde sacrament, as it shalbe considered and vsed in this treatyse, (which is the moost straytest signification of al other) ye shall note, that it being so takē, is defined after this sort. That is to saye **A sacrament is a visible signe of an inuisible grace of God, whiche grace, God effectually and certainly, doth worke in it, so that the same be due to be handled, and not vnworthelie receaued.** According to which diffinition, and the worde sacrament being so taken, there are. vii. sacramentes of the churche and no mo, it is to wytte, Baptysme, Confirmation, Penance, Eucharistie (or the sacrament of the aultare) Order, Matris

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Matrimonye, and extreme vnction. And these seuen to be suche sacramentes, and mysteryes, and so truly and properly to be accepted and taken, the olde auncient fathers of the catholyke church, haue prudently and godly obserued, & noted especiallly, for that they so be sensible signes of the inuisible grace of God, that they both beare the ymage, or similitude, and be also the cause of the inuisible grace of God that is geuen, which to make moze playne and manifest vnto you let vs for declaration hereof, consider external thynges. We know that external thinges may sometims be considered as done for them owne selues, and the same external thinges may also be considered as doe for other thynges, to be signified and noted by them in that respect in whiche they are in dede, and be called signes or tokens. As for example, a ryng is sometyme geuen not as a signe or token of an other thing but onely for it owne self, & sometymes it is geue as a conuenient and fyttte sygne or token of fydelitie, as whan the Lorde doth geue vnto his bassall a ryng, for a token of the inuestiture of possession or liuerye of his fee or gyfte, which ryng beyng so geuen and receaued, the bassall not onely is assertheyned of the beneuolence or benefit receaued of his Lord, but also there is contracted and made thereby, betwene the sayd bassall, and his sayde Lorde, a certayne conuauite and bargayne, so that the sayd bassall, hauing receaued the same ryng, maye saye, I haue now a tytle of inheritauce, and not a ryng onelye. After the same maner must you thinke and beleue (whyche is the chiefe paynte in this matter) that our lorde Je-
sus

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hus Christe, did chose and ordeyne signes, by whiche God in the vertue of hys worde, myght cure or heale our synnes, and (as it were) inueste vs of hys grace, and bynde vs vnto hym by a spiritual bonde or couenaunte. For so commonlye it semed good to God almyghtye, by sensyble thynges, and signes to lead and traine vs to inuisible and spiritual thinges. And such also is the dulnes of our vnderstandynge (beyng deriued vnto vs from oure fyrste parentes Adam and Eue, throughe theyr transgression) that of our selues we are not able to rylse vp, or clymbe to the knowledge of God, or by the force of oure reason, to attayne to the knowledge of gods wyll, in releasyng or forgyuynge synnes.

Wherefore God alwayes bothe by wordes and also by outwarde or external signes, hath dealt with vs, wheremy he myghte open or manifest hym selfe vnto vs, and also declare hys wyll by the same. In so much that where as in olde tyme God by many meanes & by sondry wayes did speake in his prophetes, & gaue counsaile, as by worde, by the lawe, by sygnes and wonders, he hath nowe last of all spoken in or by his onely sonne our lord, whome hys wyll was to take our fleshe on him and be crucified for vs, that we castyng our eyes and consyderations vpon hym, beyng made lyke vnto vs visibill, palpable, and as a mooste myghtye signe, sent and geuen of god, and hearyng hym speake, myght begyn in hym to knowe god, beleue and put our whole confidence in god, & finallye to loue god aboue all thynges elles. For in hym the power, wysedome, and goodnes of God, doe shyne

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most perfectly and clearly, in whome the fulnesse of the Diuinitie doeth dwell corporallye. And by what signe els couldē God more myghtlye or effectuallye haue declared that he had a speciall care for vs, thē to send his son & declare that whosoever beleueth i him perysbeth not, but hath everlastinge life. And for that al the vertue & effect of the passiō of our sauour Iesus Chryst (as muche as concerneth vs) doth consistē in the application thereof (that is to wytte, that we may be made partakers of that grace, which Chryst on the Altare of the Crosse, deserved or merited vnto vs by his death,) for thys sayde entente and ende, Chyste hym selfe hath vouchesaue to leaue behynde hym certayne Sacramentes, whyche he hath confirmed and establyshed vnto vs by hys worde and promyse: that by the dewe and lawefull ble of them, we myghte knowe, and bee assured, the fruite of his passion effectualiye and moste certenlye to be imparted and communicated vnto vs. True it is that without any maner of visibler forme he coulde indewe vs with his grace, but because we are carnal and very dull to comprehendē spirituall thinges, and the force of oure soule beyng weakened and cōbured with the clogge and busye workynge of our corrupte body, we often tymes fal from faith, hope, and charitie: Therefore the fraylenes of our fleshe muste vnder a visibler forme be repayred, styred vp, instructed, nourished and comforted. And leaste anye man shoulde doubtē of the vertue and efficacye of the visibler Sacramentes, God hath added to the visibler signe,

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signe, his worde of promysse: and mozeouer at the
 begynnynge when Sacramentes were fyrste mini-
 stred, he adioyned manifest visions and miracles, to
 the intent that such thinges as we once see done, we
 should with an earnest fayth beleue, by the same spirit
 of Chyist. dayly to be done in the same Sacramentes
 As to induce the with most constant fayth to beleue,
 that when thou art baptized, the holye Ghost doeth
 come vpon the, the holy Ghost dyd therefore appeare
 vpon Chyriste, in the fourme of a Dove when he was
 Baptised. And that thou shouldest lykewys beleue,
 that when thou arte confirmed, the holye Ghoste is
 geuen the for thy strength and force. Therefore vpon
 the whytsondaye amonge the Apostels, there was
 made a greate sounde, and there did appeare clouen
 tounoges as fyre, sytting vpon the apostles. As lyke-
 wys also (Actes the. ix.) by the imposition of Paules
 handes vpon such as were before that time baptized
 the holye ghoste came vpon them, yea, and they pro-
 phesied. And so lykewys concerning the other Sa-
 cramentes: whiche euident tokens and sygnes day-
 ly nowe to be repeted is not neede, for that a good
 and stronge faythe must here serue, whyche vterlye
 woulde decaye and banyshe awaye, if that we would
 not beleue the force and vertue of the Sacramente,
 haupnge Chyristes wordes adioyned vnto it, vnlesse
 euer a manyfest myracle muste thereat be wroughte
 vnto vs.

The Sacramentes therefore of the newe testa-
 ment, are especyallye for this intente instituted, that

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they

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they myghte be certayne and effectuell signes to oure outwarde sence, of the wyl and grace of god: (admonysing and instructinge vs, most firmlye to beleue that, that thing which we see outwardlye done by a visibible signe, is effectually wrought inwardly by the vertue of God,) And they are also most readye remedies agaynst synne, and do farre passe those of the old law. for they were the shadowes of thinges to come and as sygnes and figures were abolyshed, (Christ after his comming hauinge fulfilled them) and they were therefore abolyshed, because they were fulfilled. But these of the new testament were instituted, both as greater in vertue, better in profyt, easier in mynistration, and fewer in number (as beyng but seuen) and that they shoulde not onelye signifye, but purge and sanctifye also. In euerye of whiche seuen sacramentes, the minister or dispenser of the same, doth not execute in his owne behalfe or name, but doth represent the person of our sauour Iesu Christ, to whome be honoure and glozpe. Amen.

Of the Sacrament of Baptisme, and the exposition or declaration thereof.

BEcause the Sacrament of Baptisme, is in order
the fyrst of al Sacramentes, and the gate or en-
trye, by whiche we must and doe entre into the chur-
che and vnto the other Sacramentes thereof, to ob-
teyne remission of oure synnes, and is a thyng so ne-
cessarye, that withoute it no man can enter into the
kyngedome of God, as Chyriste in the thyrde chapiter
of S. Johns gospel doeth playnlye testifie, sayinge:
Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in re-
num dei. That is to saye. Excepte one be borne a-
gayne of Water and the hollye ghoste, he can
not entre into the kyngdome of God There-
fore in this noumbre of .vii. Sacramentes, the Sa-
crament of Baptisme for these respectes shal occupie
the fyrste place.

For the better vnderstandynge whereof, ye shall
amongeste other thynges consyder, and note foure
poyntes.

Fyrste ye shall note that in the Sacrament of Bap-
tisme there are certayne formall wordes necessarye
and requysyte to be vsed in the ministracion thereof.
Seconde that in the sayd Sacrament of Baptisme
besydes the sayde formall wordes there is requyred al
so an outwarde visib:le thing or element to be concur-
runt therewith. Thyrde is to be considered, the ver-
tue, force, and effecte of the sayde Sacrament. And
iiii. is to be declared, what rites solempnities, or cere-
monies,

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ceremonies, are required for the due administration of the sayde Sacramente. Nowe concernynge the first of these foure thynges to be noted in Baptysme, ye shall knowe that oure sauoure Chyste, when he dyd sende hys apostles to preach throughout the hole worlde, he dyd saye vnto them, as is testyfied in the xxviii. Chapiter of Sayncte Mathewes Gospell.

Data est mihi omnis potestas in caelo & in terra, euntes ergo docete omnes gentes baptizantes eos in nomine patris, & filij, et spiritus sancti. That is to saye. All power is geuen vnto me in heauen and in earth, go you therfore and do you teache all nations baptizinge them in the name of the father of the sonne, and of the holy Ghost. By whiche playnly appeareth, that oure Sauoure Chyste, in hys comynssyon geuen vnto hys apostles, dyd prescrybe certayne formall wordes vnto them, whiche they in administration of Baptysme shoulde vse, accordyng wher vnto the minister of the Church being therein the successeure of the apostles; doeth and must vse in the administration of the Sacramente of Baptysme, these formall wordes, *I doe Baptise thee in the name of the father, of the sonne, and of the holye Ghost, and thys muche for the fynde poynte.* For the seconde poynte consydered in Baptysme, ye shall note the specyall wordes of our sayour Christ in the foresayde, iii. Chapiter of Sainct Johns Gospell, where speakynge of regeneration or Baptysme, he vseth these wordes. *Aqua et spiritu sancto, sayng. Nisi quis renatus fuerit ex aqua & spiritu sancto non potest introire in regnum dei.* wherby it is euident that water, which is
a visibill

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a visibible element, and an open thyng, is a substantiall part of baptisme, & must nedes be concurrent with þe formall wordes bled in the administration of Baptisme. Accordyng whereunto we do reade in the. iiii. chapter of the actes, that when Philip, whiche was one of the seue Deacons (actes. vi) had conuerted vnto the fapth of CHRIST a certayne noble man being in greate auctoritie and offyce wyth Candace the Queene of Ethiope, he dyd baptysse the sayde noble man wyth water, so that water is required in Baptisme. The lyke wherof appeareth the. x. Chapiter of the actes, where it is euidente that Saynte Peter, the apostle, baptysed in water one Cornelius a Centurion and others with hym.

Touchyng the thyrde thyng to be considered in Baptisme whych is the vertue, force, and effect thereof, ye shall knowe, that the forgeuenes or remysyon of synnes, and the grace of the holye ghozt, is the vertue, force, and effecte of baptisme, as is manysfeste in the seconde chapiter of the actes, where the blessed apostle S. Peter sayeth thus. *Penitentiam agite. & baptizentur unusquisque uestrum in nomine IESU CHRISTI, in remissionem peccatorum uestrorum, et accipietis donum spiritus sancti.* That is to saye. Do you penaunce, & let euerye one of you be Baptised in the name of Iesu Christe in remission of youre synnes, and ye shall receaue the gyfte of the Holye Ghozte. Thys effecte and grace hath thys Sacrament of baptisme by the vertue and workyng of almyghty God, therein by his minister, accordyng to his owne promise.

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annexed & adioyned to this Sacrament, as playnly appeareth in the. xvi. chapter of S. Marke, where Christe geuinge commission to his Apostles to goe in the whole world to preache the gospel, sayth these wordes. *Qui crediderit & baptisatus fuerit saluus erit.* that is to say. Who shall beleue and be baptyled, shalbe saued. And as concernynge the. iiii. thyng to be considered in baptylme, ye shall note that albeit of late, some haue vntruely preached, and reported that the maner of baptylme or christening, now vsed in the Church, is not the same whiche was vsed in the pry- matyue Church, but hath ben of late yeares inuen- ted and deuised, yet the auncient fathers bothe of the Greke & of the Latyn Church, haue in theyr workes declared the contrarie, for profe whereof amonges many other, ye shal reade Denyce the Areopagyte in his boke *De ecclesiastica hierarchia*, in the tytle, *De perficiendis in baptismo*, of whose auctoritie none nedeth to doubte, sayng that S. Luke in the. xvi. of the actes, maketh mention of him: ye may reade also S. Cyprian in his fyrst boke and. xii. Epistle where he sayth thus. *Oportet ueromudari & sanctificari aqua prius a sacerdote ut possit baptisus,* that is to say. The Wa- ter must fyrste be made cleane & sanctified of the priest that it may clense the synnes of him that is baptyled. Reade also S. Ambrose in hys treatise, *De ijs qui inicianur misteriis*, and in his fyrst boke al so *De sacramentis*. And if you list rede Chrysostome in hys Homely entituled of Adam & Eue, where amongeste diuerse other his notable saynges ye shal fynde these wordes

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wordes folowinge. Illud etiam quod circa baptizandos in uniuerso mundo sancta ecclesia, siue sunt paruuli siue iuuenes uniformiter agit, non ocioso contemplerur intuitu, quod cū ad regenerationis ueniunt sacramētum non prius fontem uitę ingrediuntur quā exorcismis et exufflationibus clericorum, spiritus ab eis immundus abigatur. That is to saue:

This thyng also whiche the holye Church
through the hole Worlde vniiformelye dothe
practyse in persones that are to be baptyled,
Whether they be litle children, or yong folke,
let vs, not With idell consideration beholde,
howe that When they do come to the Sacra
ment of regeneration or baptisime, they doo
not enter into the fount of lyfe before that the
vnclene sperte be dryuen awaye by the exor-
cismes, and exsufflations of the clerkes or mi
nisters. Agreable wherebnto S. Austyne in his se-
cond boke. De gratia Christi. And in hys. xl. chapiter doth
say thus. ipsa sanctę ecclesię sacramenta que tam prisce traditionis
authoritate, concelebrat, satis indicant paruulos a partu etiam recēstimos
per gratiam CHRISTI, de diaboli seruitio liberari, excepto enim quod
in peccatorum remissionem, non fallaci sed fideli misterio baptizantur, etiā
prius exorcizatur in eis et exufflatur potestas contraria, cui, etiam uerbis
eorum a quibus portantur, se se renunciare respondent. that is to say.
The very Sacramentes of the holy Church
Which we by so olde or auncient tradition, to
gether With other doth celebrate, sufficiently
do declare. yonge chyldren, euen most newly
or freshly cummen from byrthe, to be by the
R. grace

grace of Chryst, deliuered from the seruyce of the deuyl. For besides that they be baptised, not With the deceatefull, but With the true mysterye, there is also fyst in them exercised, and exufflate the contrary power (meanyng there by the Deuyl) Which contrary power the childe (by the wordes of them & did bere the) make aunswere that they do renounce it.

The same S. Augustine also in the .iiii. boke, & xliij Chappter of his worke intituled, *De baptismo contra Donatistas*, wyrteth in this maner. *Et sicut in illo latrone, quod ex baptismo in sacramento defuerat compleuit omnipotentis benignitas, quia non superbia uel contemptu sed necessitate defuerat. Sic in infantibus qui baptizati moriuntur, eadem gratia omnipotentis implere credenda est, quod non ex impia uoluntate, sed ex etatis indigentia, nec corde credere ad insitiam possunt, nec ore confiteri ad salutem, ideo alii pro eis respondent, ut impleatur erga eos celebratio sacramenti, ualeat utique ad eorum consecrationem, quia ipse respondere non possunt.* That is to saye. And as the benignitie of the almyghtye dyd fulfyll in the these (specyally mentioned in the, xliij. of S. Luke) that thyng Which wanted, as touchyng the sacramente of Baptisme, because it wanted not of pryde, nor of contempte, but of necessity. So the same grace of the almyghty, must be beleued to fulfyll that thyng in infantes, Who do dye beyng baptised, Which they not of Wycked or noughtye Wyll, but of lacke of age, neyther With hert Were able to beleue to
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Iustice, nor with mouth confesse to saluation, by reason wherof other do aunswere for them that the celebration of þe sacrament (meaninge Baptysme) maye be fulfilled towarde them, whiche in dede is auaylable to theyr sanctification, because they cannot aunswere.

Nowe thys sacrament of Baptisme being instituted and ordeyned by oure Sauour **CHRISTE**, in the newe testament: and the effecte and vertue of þe same being the forgeuenes of synnes: and it hauinge with it the grace of the holy ghost: and fynally it not only appertaynyng to all such as haue the vse of reason, who thereby haue all kynde of synnes, both originall and actuall, committed and done before theyre baptysme, clearlye taken awaye from them: but also appertaynyng and beinge offered vnto infantes, who beinge bozne in originall synne, haue nede to be chrystened, and beinge offered in þe saythe of the churche, do both receiue the forgeuenes of theyr synne, and also such grace of the holy ghost, that yf they dye in the state of theyr infancy, they shall by the sayd baptysme be vndoutedlye saued. We shall note (touchyng thys originall synne in infantes) that as the said infantes do take of theyr parentes theyr original and natural qualities, euen so they receiue from them, originall synne, by whyche they are made the chyldren of the yre of God, and by the same haue a natural inclinacion to synne, by lustes and desyres, whyche in further age and tyme, sensibly doo moue and styre them to wyckednes. For althoughe the parentes be neuer so

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cleane purged, and pardoned of theyr orygynall synne by baptysme, and grace geuen in the same, yet neuerthelesse the chyliden of them begotten, be conceived and borne in original synne. Example we maye take of corne, whiche thoughe it be neuer so cleane wynewed and purged from the chaffe, yet if it be caste into the grounde and sowed, the newe whiche spryngeth of it, is ful of chaffe againe, vntyl it be also winowed and cleansed: So likewise the children of christen men be ful of the chaffe and corruptyon of original synne, vntyll that by baptysme, they be washed, clenled, and purged from the same as their parentes were.

AND althoughe certayne heresies haue rysen by and spronge in our dayes, agaynst the Chrystenynge of infantes, yet as the auncient fathers, and holy doctours, of the church do testify, the vniuersal consent of the churches in all places, and of all tymes vsynge, and frequentynge the Chrystenynge of infantes, is a sufficient witnesse and profe, that thys custome of the Church in baptizing of infantes, was vsed by Chrystes Apostles them selues, and by them geuen vnto the church, and in the same hath been alwayes continued euen vnto these daies. And this custome and perpetual blage of the church, euen from the beginning is agreeable with the saying of S. Paule. Ephe. v. Chryst loued his Church, and hath geuen hym selfe to the death for his Churches sake to sanctifye her and make her holye, in cleansynge her by the fountayne of Water in hys

Werde

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Woꝛde. &c. So that no man is noꝛ canne be of thys Church, but he whych is clenſed by the Sacrament of Baptysme: Lyke as the texte befoꝛe alledged, ſheweth, where Chryſte ſayethe: Wholoꝛeuer is not boꝛne againe of Water and the holy Goſt ſhall not enter into the Kyngedome of Hea- uen. wherefoꝛe ſeing that out of the church, nether infantꝛes, noꝛ no man els cā be ſaued, they muſt nedes be chryſtened and clenſed by baptysme, and ſoo incor- porated into the Church. And as the infancy of the chyldꝛen of the Hebrues, in the olde teſtamente, dyd not let, but that they were made participant of the grace and benefytte geuen in Circumciſion.

Euen ſo in the newe Teſtament, the infancy, of Chyldꝛen doth not let, but that they maye and ought to be baptiſed and ſo receyue the graces and vertues of the ſame.

AND albeſt baptysme be of this great efficacye, yet he ſhall vnderſtande, that there remaineth in vs that be baptызed, a certayne infirmitie, oꝛ inclination, to ſynne, called concupiſcence whiche by luſtes, and de- ſyꝛes, doth moue vs many times to ſynnes, and wic- kednes, neuertheleſſe, almyghtye God of hys greate merci and goodnes, hath geuen vs ſuch grace in this his holpe Sacrament, of baptysme, that ſuche carnall and fleſhely luſtes and deſyꝛes, ſhal not, ne can in any wyſe hurte vs excepte we do fyrſt conſent vnto them By whiche grace alſo we be made moꝛe ſtronge, and able to reſiſt, and withſtand the ſayd concupiſcences
and

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and carnall desyres, than another man is that neuer was christened.

BUT this shall you note by the way, that chyldren, or men beyng once duley baptized, ought not in any wyse (as the Anabaptistes haue taught) to be baptized agayne, for Saynt Paule in the first chapter of hys Epistle to the Hebrewes sayth thus. *Impossibile enim est eos qui semel sunt illuminati, gustauerunt etiā donū celeste, et participes facti sunt spiritus sancti, gustauerunt nichilominus bonum dei uerbum, uidentes que seculi uenturi, et prolapsi sunt: rursus renouari ad penitentiam.* That is to saye: Impossible in dede it is, those who once be illuminate, and also haue tasted the heauenlye gyftes, and haue bene partakers of the holye Ghoste, and haue tasted besides the good Word of God, & the vertues or power of the World to come, and be fallen: to be renewed agayne vnto penaunce. where, (by suche renewsynge) Saynt Paule vnderstandeth baptisme.

AND because aswell this sacrament of baptyisme, as all other sacramentes instituted by Chryste, haue all theyr vertue, efficacy and strength by the worde of God, whyche by his holye spirite, worketh all the graces and vertues, whiche bee geuen by the sacramentes, to all those that worthelepy receyue the same: Therefore we muste vnderstande and knowe, that althoughe he whiche doeth minyster the sacrament, be of a synnefull and euyl conuersatyon, yet the vertue and effect of the sacramente, is thereby nothyng diminished or hurted, neyther in infantes, nor yet in them

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them whiche beinge endued wth the vse of reason, come there vnto truly contryte, and penytente of all theyr synnes Done before, beleuyng and confessinge al the articles of the Crede, and haupng a sure faithe and truste in the promysse of GOD of remysyon of theyr synnes, and purposynge euer after to lyue a chrysten lyfe.

FINALLY ye shall note concernynge thys Sacrament of Baptisme, that it maye well be called, a couenaunte betwene GOD and vs, whereby GOD testifieth, that he for hys sonne Chrystes sake, iustifieth vs, that is to say: forgyueth vs our synnes, and indueth vs wth his holy spiryte, and gyueth vs suche graces that there by, we be made able to walke in the workes of Justice, ordeyned by GOD to be exorcised of vs in thys presente lyfe, to the glorie and prayse of GOD And so perseuerynge, to inioye the fruite of the lyfe euerlastyng. And we agayne vpon our parte, oughte most diligently to remember and kepe the promysse, that we in baptysme haue made to almyghtye GOD, that is, to beleue onely in him, onely to serue him and obeye him, to forsake al synne, and the workes of Satan, to mortify our affections of the fleshe, and to liue after the spirite in a newe life. Of which promise and conuenaunt by vs made to GOD S. Paule putteth vs in remembraunce, sayng. Rom. vi. Knowe ye not that all we, whiche are baptызed in Iesus Chryst, are baptызed to dye wth hym: for we be buryed wth him, by baptysme to dye, that likewyse as Chryste was raysed vp fro deathe

death by the glorie of his father, euen soo we shoulde walke in a newe lyfe. By the whyche wordes, S. Paule gyueth vs to vnderstande that al we whyche be baptized in Chryste, That is to saye whyche are incorporated into the mysticall bodye of Chryst haue professed and bound: our selfe in Baptysme, to dye from synne, and vtterlye to abstayne from the corruption of our olde synnefull lyfe, and to walke and procede in a newe lyfe of grace, and the spirite, into the whych we are called by the word of God, and by fayth, and due receauynge of thys holy Sacrament, are brought and set into the same.

Of the Sacrament of Conlymation and
therposition or declaration thereof.



HAUINGE last entreated of the Sacramente of Baptysme, by the which al maner of synne, aswell original as actual, is remitted, and the holy ghost therein geuen, whiche doth regenerate vs into a newe creature, & doth thereby so weakē & attenuate y^e some, or rage of concupiscēce in vs, yea & so help y^e weakenes of our corrupt nature, that the sayd some of concupiscence can in no wyse hurt vs excepte we wyll againe consente vnto synne, mete and conuenient it shalbe to intreat of confirmation, whych is the seconde Sacrament aboue touched and rehearsed. For albeit that the Sacrament of Baptysme alone, to al such as haue receaued the

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the same, and bene therby regenerated by water and the holy ghoſt, is ſufficient to ſaluation and to byynge them to heauen, if in that ſtate of innocencye recovered and gotten by baptiſme, they ſhoulde by and by depart thys world. Yet yf they hauing paſſed the red ſea ſhoulde entre into the greate wilderneſſe, and deſerte of thys large and miſerable worlde, in ſomuche as they ſhoulde encountre, & haue much to doo, wyth theyr outwarde and inwarde enemyes, aſwell the fleſhe, the deuyll, and the worlde, before they ſhoulde come to the land of promyſe, requiſite and expediente it were for them to be armed at all pointes and made apte vnto the battayll, and to abyde all aſſaultes that theyr enemyes woulde ſgoo aboute to make agaynſte them.

In conſyderatyon whereof, lyke wyſe as in the olde teſtament, almyghtye God, was benefyciall and good to the chyldren of Iſrael, whom he cauſed ſafelye to paſſe the red ſea, drowning theyr enemyes, and confortyng the ſayde Iſraelites manye wayes, aſwell in ſpreaddynge abroad e ouer them the cloude in the daye, for theyr protection, as geuyng them fyre, to lyght them in the nyght, ouer and beſydes the feadyng of them with celeftiall fode, and reſreſhyng of them wiche water that yſſued oute of the harde rocke. So oure bleſſed Sauy our Jeſus Chryſte, hauynge fulfilled the ſygures and ſhadowes of the olde lawe, doth after baptiſme, geue vnto his Iſraelites, the chriſten people, dyuers gyfftes of the holy Ghoſt, and many ſolide graces, whereby he doth hold vypp e, and conſirme, or make ſtrong e his ſayd people, that they are

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able, to abyde, to ouercome all the assaultes of their enemies, and amongst other he geueth vnto them hys holy Sacramentes, of the whych confirmatyon is the succeedyng in order after Baptisme.

For Concernyng this Sacramente of Confirmation (albeit the heretiques in our tyme haue folyslye, busely, and maliciously gone aboute to deface it, scant lyetakyng, or allowyng it for a rite or ceremonye, and vtterly denyng it to be a Sacramente) yet euer in the catholyke Church and amongst the faithfull Chrysten people it hath bene (as in dede it oughte) taken, accepted, vsed, and allowed for a Sacramente, yea and for one of the seven Sacramentes to. For the profe whereof, besides the testimonies of the said faith of the catholyke Church, and of the moste holye, and most auncient fathers thereof, we haue diuerse moste playne and euident open places of Scripture, by continuall vsage, acceptyon, and interpretatyon, so allowed, ratified, and approued. And fyrste ye shall for profe thereof haue the testimonye of S. Luke, in the viii. chapter of the actes, where he sayeth thus.

Cum autem audissent Apostoli qui erant in Hierosolimis quod recepisset Samaria uerbum DEI, miserunt ad eos, Petrum et Iohannem: Qui cum uenissent orauerunt pro ipsis ut acceperent spiritum sanctum (non dum enim in quemquam illorum uenerat, sed baptizati tantum erant in nomine Domini Iesu) tunc imponebant manus super illos, et accipiebant spiritum sanctum.

That is to say. And When the Apostles Whych Were at Ierusalem, had heard that Samaria had receaued the Worde of God, they did send vnto them Peter and Iohn: vaho When they Were comen dyd praye for them that they myght

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myght receaue the holy ghoſte (for as yet the holy ghoſt was not comen into any of them, but onely they were baptysed in the name of our Lorde Jeſus) then they dyd put, or laye theyr handes vpon them, and theyr dydde receaue the holy ghoſte.

According where vnto S. Luk. in the xix. chapter of the Actes, ſayeth thus. Factum eſt autem cum a polo, eſſet Corinthiſt Paulus (peragratuſ ſuperioribus patribus) uenit et Epheſum et inuenire quosdam diſcipulos, dixitq; ad eos, Si ſpiritus ſanctus eſt in uobis credentis? At illi dixerunt ad eum. Sed neq; ſi ſpiritus ſanctus eſt in uobis. ille uero ait in quo ergo baptiſati eſtis? qui dixerunt in Ioannis baptiſmate. Dixit autem Paulus. Ioannes baptizauit in poenitentia, et in poenitentia, diebus, in eum qui uenturus erat poſt ipſum ut crederet. Hoc eſt in ſeſum hijs auditis baptiſati ſunt in nomine domini I E S U, et cetera. Impoſuiſſet illis manus Paulus, uenit ſpiritus ſanctus ſuper eos et loquebantur ſingulis et prophetabant. That is to ſay. And it came ſo to paſſe when Apollo was at Corynth, that Paule (hauinge trauayled throughe or paſſed the ouer partes of the countrey) dyd come to Epheſus, and dyd finde there certayne diſciples and he demaunding ſayde, vnto them. Haue you ſynce you beleued receiued the holy goſt? And they aunſwering ſaide no: nor yet haue heard whether there be any holy ghoſt at al. Then Paule ſaide: In whome then are ye baptiſed: and they ſaide in the baptiſme of Ihon. Then Paule ſayde. Ihon dyd baptiſe

the people with the baptisme of Penauce,
tellyng them, that they should beleue in hym
that should come after hym. That is to saye:
in Iesus; these thynges beyng heard they
were baptised in the name of our Lord Iesus
And when Paule had layde his handes vpon
them, the holye Ghoste came vpon them,
and they dyd speake with touniges and dyd
prophecie.

By whych authorities, beyng of all catholyke wy-
ters vnifourmely euer taken and vnderstand of thys
sacrament of Confyrmation, it appeareth moste ma-
nifestlye that by the outward visibill signe of imposi-
tion or layinge on of the handes after baptyisme, not
onelye grace is geuen and conferred, but also the spi-
rite of grace it selfe, accordyng wherevnto we reade
in the .xx. chapter of Saint Iohns ghospell, that oure
Saviour Chryst, albeit after hys resurrection he dyd
breath vpon his apostles sayinge, take you the holye
Ghoste (whiche yet neuertheleise in some degre they
had receyued befoze in baptyisme) yet for all that oure
sayd saviour being ready to ascend into heauen: dyd
promyse to his Apostles and by them to all that by
baptyisme shoulde be regenerate, an other gyfte say-
inge. *Luce. 24. Ego mittam promissum patris mei in uos, uos autem
sedete in ciuitate quoadusque inluamini uirtute ex alto.* That is to
saye. I Wyll sende into you the promyse of my
father, doo you sytte or tarye in the Citie vn-
tyll

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tyll ye be indued with vertue from aboue.

As he wrote (as is testified Actozum. 1.) Our Sauour (hauing eaten with his apostles and hauing bidden them to tary at Iherusalem, and not to departe from thence, but looke for the promyse of God the father) sayeth: *Accipietis uirtutem superuenientis spiritus sancti in uos, &c.*

That is to saye. Ye shall receaue the vertue of the holy ghost commynge vpon you.

And this gyft so promysed, was performed most euidently vpon whytsondaye, by visibler signes and tokens seetlye resemblynge, and lyuely answerynge, to this sacrament: wherein ye may consider that as in baptisme the holye ghost came downe in the fourme of a Doue, declaryng thereby that as the Doue is of all other, simple and innocent, soo by Baptisme innocency is purchased and obtayned: So firy tonges being sent downe vpon the Apostles on whytsondaye, dyd signifye the ardente zeale, and greate boldenesse that the apostles and christen people shoulde haue to crypse and declare theyr profession and sayth. Therefore, as in baptisme we are regenerate to lyfe, soo by confirmation succedynge baptisme, we are armed & strenghtened to fyght and battayle. In baptisme sinne is forgeuen and grace is geuen, in confirmation the grace geue, is encreased. In baptisme we do professe the saythe and religion of Chryste. In confirmatyon we haue grace and yde boldelye to mayntayne and to sticke to the same, so that he which is baptysed and confirmed, hath more aboundaunt grace and gloype then he which is baptised onely. Example hereof we haue in the apostles. For Peter the heade of the apostles

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apostles although he hadde sene Chryste, tasted also of
 his glorie in the mounte, had harde the voyce of hys
 heauenly father, had sene with his eyes y wonderfull
 woorkes that Chryst had wrought, and had hym selfe
 done myracles, walked vpon the water, and bene be-
 rye familer wyth Chryste. Yea and after that he
 was washed and pronounced also to be pure a clene,
 and finallye after he had made a bragge that he wold
 wyth Chryst go into prysen and suffer death. yet after
 all these thynges the sayd Peter was astrayde at the
 voyce of a wenche, and did by and by denye Chryste,
 and the lyke also he dydde at the voyce of an other
 wenche: yea and mozeouer after Chrystes resurrec-
 tion, when he hadde sene Chyste and receyued greate
 comfote at Chrystes handes, he dyd with the other
 Apostles for feare of the Jewes hyde hym selfe, and
 also when the sayd Peter with other the Apostles
 had sene Chyste gloriously ascendyng, and had bene
 by the syghte of the aungeles greatly comforted, yet
 he durst not shewe hys face abroad, but tarped and
 loked for the comynge of the holye Ghost, to make
 hym stronge and bolde. At whose comynge bothe
 he and the rest of the apostles were so confirmed and
 boldned that they shanke not before all the Jewes,
 and all creatures vnder the skye, ye before the kynges
 & prynces, to preache the name of Iesus. And profes-
 syng theyr chrysten sayth, wyth all boldnes and con-
 stancye, did reioyce to suffer displeasures and rebukes
 inflicted and done vnto them therefore. And because
 we here doo speake of confirmation, some peraduen-
 ture do loke that we should geue some diffynytyon of
 confy-

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confirmatyon; wherin to satisfie theyr appetites, thys may be sayde. That Confirmation is a certayne, consignation or markyng, made with chrysm, in the foreheade of the persone that is baptizyd, woth a certayne forme of wordes, to the intente that the person confirmed, shoulde boldely geue the name of Chyiste: or els thus maye be sayde to them.

CONFIRMATION, is an enoyntyng in the foreheade of the partye that is baptysed, made in the figure or forme of the crosse by a Bysshoppe, with holye chrysm for the strengthe, or encrease of the faythe, to be boldely by the sayde partye confessed. And thys chrysm is made of oyle and balme. The sayde oyle (whyche is a cleare or cleane thyng of it selfe) to be token, the clearenes or cleannes of the hearte, or conscience in oure selfe. The balme (whiche is a thyng verve fragraunt, and of a swete smellyng) to signifie þe swete and good sauoure, of good name and fame, towarde our neyghbour, and the sayd oyle and balme beyng mingled together to signifye, that the partye confirmed should haue truely in hym selfe, both clerenes of conscience and also wyth hys good workes to haue a good name, and to styre there by hys neyghbours to the lyke.

And we ought not to thynke that thys enoyntyng is a new inuention, in asmuche as Dionys and Clement, beyng in the apostles tyme, and besydes them, Iulian, and Tertulian, beyng very nyghe the sayde Apostles tyme, and Cyprian, Hierome, and Saynte Augustyne not being much from the Apostles tyme, with other catholyke wyters, do vnyformely agree,
that

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that thys sorte of enoyntynge came from the Apostles. For as concerning Dionysie, he besydes manye other places doeth affyrme it in hys boke *De ecclesiastica hierarchia*, and in the .iii. chapter. And amongst many other notable thynges, doth saye thus *Deinde chrisma summus sacerdos accipiens superponit diuino altari. &c.* That is to saye: The cheife preiste afterwarde takinge the chrysm, doth put it vpon the diuine aulter. &c. And Clemēt doth speake hereof in the .iii. boke of his recognitions in the seconde epistle thereof. Fabiane also in hys seconde epistle wyrtten to all the byshops of the East, doeth moste playnely affyrme the lyke. Tertullian lykewyse in hys fyrst boke agaynst Mar-tian doth the same.

And to speake of S. Cypriane, he also in hys sermon, *De unctione Chrismatis*, in diuerse places doeth testifie it most largely. Lykewyse S. Hierom most playnly in hys commentaries vpon the xvi. chapiter of Ezechiel, and vpon the .xxxiii. of Job.

And as for S. Augustine, he most largely, playnly, and effectually approueth it, specially in hys second booke and .iiii. chapiter, *Contra Iulianum et Iulianum*. And in hys xv. booke and .xxvi. Chapiter, *De Trinitate*. And so doeth Eusebius in hys .vi. boke, and .xliii. chapter, *Ecclesiastica historia*. where speakynge of Novatus, who was baptised onely in hys bedde not hauynge other thynges vsually obserued after the order & rule of the church, he sayth thus. *Ab exorcistis curatus in grauem morbum incidit, et quoniam iam moriturus putabatur, in ipso lecto quo decumbebat baptismi infusionem accepit, si tamen hanc illam accepisse dicendum est. Imo nec reliqua consequutus est post verbum quae iuxta ecclesiae canonem consequi debebat,*

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obsignationem uidelicet ab episcopo collatam, cum autem illa posita non sit, quomodo spiritum sanctum est consequutus. That is to saye:

Nouatus beinge cured of the exorcistes, dyd fal into a greuous disease, and because it was thought that he woulde dye out of hande, he dyd in the same bedde vpon Whyche he laye sycke, receaue the infusion of Baptysme, yf a man may saye that he receaued that, but as concernyng thynges Whyche as yet remayned vndone, and Whych he ought according to the order and rule of the Church to haue had, that is to say, the consignatio or signing to be geuen or conferred by the byshope, those thynges after his discease he receaued the not and forasmuch as he had not that, how than hath he receaued the holy goost.

CONCERNINGE the latter wyrters, in asmuch as they be innumerable, and vniformely do agre here vpon. I wyll not rehearse them at all, but by them, a greynge with the auncient and holye fathers of the churche, ye maye vndoutedlye see and perceaue, that thys sacrament of confirmation, or imposition of the Byshopes handes, is receaued, approued, and specyallye commended of all Catholique menne, and at all tymes.

Seyng then that thys Sacrament of Confirmation, for many considerations is so gretly to be esteemed and regarded, not onelye for the auctho-

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ritie of Chryste, that dyd institute it, and the aucthoritie of the church and of the Apostles that dydde receaue and vse it, but also for the commoditie and profit which the sayde Sacrament dothe brynge wyth it. Therefore they doo verie wyckedlye, that in anye wyse doo contempne it. And those maye be sene, and iudged to contempne it, whiche eyther do rayle at it or ells haupng oportunitie to haue it ministred, do refuse it, or wyllyngly neglecte it.

And the formall wordes vsed in Confyrmation, (whiche in olde tyme was called *impositio manuum*) are these. *Signo te signo crucis, et confirmo te chrismate salutis, in nomine patris, et filij, et spiritus sancti.* That is to saye. I sygne, or marke the With the sygne of the Crosse, and confirme the With the chrysm or oyntement of helth. In the name of the father, of e sonne, and of the holy Ghost. And of this imposition of handes, we haue (besydes manye other places exprest in scrypture) a notable example in the .x. of saynte Marke, practised and vsed by Chryst hymselfe. And this Sacrament of Confirmation, or layinge of the byshops handes, was instituted, ordeined, and vsed in the catholyke Church, to remedye the weakenes that ryseth of the some or rage of concupyscence, which weakenes remaineth in vs for oure exercise, and is of two sortes, that is to say, inwarde and outwarde. The inwarde, is a certayne shamefastnes, or timorousnes, whereby we do not boldly confesse the name of Chryst, as Chryst requyrez of vs, sayinge in the tenth Chapter of Saynt Mathewe. *Omnis qui cons*
fitebitur

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fitabitur me coram hominibus, confitebor & ego cum coram patre meo qui in caelis est: qui autem negauerit me coram hominibus, negabo & ego cum coram patre meo qui in caelis est. That is to saye. **Euery one that Wyll confesse me before men I Wyll also acknowledge him before my father Which is in heauen. And who Wyll denye me before men, I Wyl also denye him before my father Which is in heauen.** This inwarde shamefastnes ryfynge withoute fayle of the inwarde weakenes, is taken awaye by confirmation, wher in the forehead is made the sygne of the crosse, in whiche place is dysclosed our feare, and shame, in as muche as we stricken with feare, do waxe pale, and beyng ashamed, we do blushe and waxe redde. wherfore he that is baptised, is afterwarde armed in confirmation, with the sygne of the crosse, to the intente he may ther by remeber, that he shal ouercum by vertue thereof, al maner his enemies, as before hym dyd his cheife capytayne Iesus Chryst, vnder whose bannir, he is now becom to be a souldiour, and lykewyse therby boldened and assured that as the destroyinge aunge ll, dyd forbear and passe by those houses in Egypte, whose doore postes, and lyntell, he dydde see to be enointed with the bloude of the lambe, so the wicked spirite beholdynge the person baptised, and confirmed wyth the tryumphant sygne of the crosse is discouraged to make anye hote assault agaynst hym.

And the other weakenes whyche is outewarde, is a certayne instablenes or inconstancye, to stand and abyde earnestlye, bothe in wordes and dedes, before

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all persones, and estates, to the Defense and mayntenance of the Chrysryan religion and faythe, to the best of his power, that the saying of S. Paule in his epistle to the Romains, the tenth chapter, may be verified in hym, where is sayde: *Corde creditur ad adiutitiam ore autem confessio fit ad salutem.* That is to saye: **Beleyfe With hart, is to iustice, but confessiō is made by the mouth to saluation.**

And this outwarde weakenes, is also expelled in confyrmation, by the Chrysme of health, which maketh the person ennoynted, to be in courage, and boldenes, hauing ther in the ayde and assistance of the holye Ghost: agaynst all maner of enemies bodely or ghostlye.

Of the Sacramente of Penance, and The exposition or Declaration thereof.



HAVINGE nowe spoken of the Sacra-
ment of Baptisme, wherby all synnes
orygynall and actual, are remytted
and forgyuen: And hauinge also spo-
ken of the Sacrament of Confirma-
tion, whereby the partye so baptyzed
and confirmed is made able to resyste and abyde, yea
and to ouercome the assaultes of all his enemyes. It
shall nowe be conueniente (forasmuche as man ha-
uyng all these greate helpes, and remedies at God-
des handes dothe for all that manye tymes, by hys
owne faulte, fall into synne, and then can neyther by
baptisme, nor Confirmation be pourged, or quytte
hereof, but must nedes in that case haue the benefytte
and helpe of Penance, whyche as S Hierome say-
eth, is after synne wycke the seconde table or planke,
to be holpen and socored by) that consequentye, and
kepyng the due promysed order, we do speake here
next of penance. For as it is necessarye for the bodye
whan it hath surfyted and lost hys pryncypall helthe, to
haue physicke to restore the same agayne: so necessary
it is for the soule, when by synne it is spotted or defy-
led, to be made cleane and bewtyfied a freshe by pe-
nance. For an entrey vnto whyche matter of Pe-
nance and for the more clere vnderstandynge therof
ye shall note. ii. thynges, the fyrste is how this worde
Penance is here to be taken.

THE seconde is, what is properlye mente by the
sacrament

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sacramente of Penance. And as concernynge the fyrste ye shall note that this worde **Penance**, as it is here in this treatise to be taken, doth signyfy an inward sorowe, and greife of the harte for the synnes by vs done and committed, and an hatred and detestation of the same, wyth an earnestte desyre to be purged and ridde from them, and finallye to recouer and gette agayne the grace and fauoure of GOD, by such meanes and remedies, as GOD hath appoynted for the obteynnyng thereof, with a stedfast purpose & mynde, neuer to offende agayne. For withoute suche purpose and mynde, he that sayeth he is sorre for hys offences committed agaynst the hyghe maiestye of GOD, and yet still continueth or intendeth to continue in the same, is no penitent, but a dissembler or rather a deryder of Penance. And in this sorte & after this acceptiō Penance is commonly taken, as well in the new as in the old Testament. And this sort or kynde of Penance is so necessary for manes saluation, that without it no man that offendeth GOD, can be saued or attayne vnto euerlasting life. And as touching the second thinge it is to witte, what is mente by **The Sacrament of Penance**, We shall vnderstand, that it is properly the absolution pronounced by the prest vpon such as be penitent for their synnes and so do acknowledge and confesse them selues to be. For the obteynnyng of whiche absolution or sacramente of Penance, there are required, .iii. seuerall thynges, it is to witte Contrition: Confessiō, and satisfaction, as beyng wayes, and meanes moste expedient and necessary to obteine the saide absolutyō.

And

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And here to begyn with **Contrition**, whiche is the firste parte to perfectte penaunce, ye shall learne that it is a sorowe willingly taken for our synnes, wyth a purpose and intent, to confesse them, and to satysfye for them, and neuer to commytte them agayne, with out which contrition it wyll not be that anye person can be truly and perfectlye penitent, or yet haue hope of remyssyon or forgyuenesse of hys synnes, nor yet oughte the p̄eiste to absolue anye that wanteth thys contrition.

Wherefore necessary and expediente it is for the sinner, wyllinge to haue absolution of his synnes, to consyder these thynges folowing. first to haue a continuall remembraunce of hys synnes. **Esaie. 38. and Psalme. 37.** Seconde to consyder the bylenes of the synnes, and to haue therebpon a shame in hymselfe to haue committed them. **Prouer. 12. Ioan. 8. 2. Petri. 2. Hierome. 2.** Thyrde to haue in consyderatyon both the terryble day of iudgement, and also the eternall payne of hell that is due for synnes, and the losse of the ioyes of heauen, from the which vnrepentante synners be excluded, **Sapientie. 5. Luce. 16. 1. Petri. 4. Ecclesi. 7.** Which thinges beinge soo considered on the behalfe of the sayde sinner, and hē therebpon fether remembring, what a fylthy and vitious lyfe he hath ledde, and howe he thereby hath prouoked the highe indignation and wrath of **GOD**, consyderynge also with hymselfe the dygnytye and purtyte of that state wherevnto he was called in baptysme, with hys promysse there made vnto **GOD**, oner and besides that manifolde benefytes dayly by hym receyued of **GOD**,
shall

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fl: al engendze in the synner an earnest sorow, for that he leauinge so lounge a Lorde, hath by sinne made him selfe thral to the deuyll.

AND here vpon beinge thus moued and troubled in spyyt, & lamenting with himselfe the myserable estate, whiche he is now in by his owne defaulte, he shalbe pricked and stirred in hys harte accordyng to the teachyng of the scripiture, & the instructyng of his mother holye Church, to repayze to a pypste being the minister which God hath ordayned, and appointed therein, to pronounce the sentence of remysion of synnes in this behalfe. Accordyng aswell to the counsayl of Saynt James (Jacobi. 5) as also to the ample of them that were conuerted at Ephesus, who beleuyng dyd come, confessyng and shewing ther actes and dedes. Actorum. xix. And because here we doo touche and speake of confession, which is the seconde thyng towarde parfytte Penance, ye shall therefore knowe, that albeit, thys worde Confessyon both in scripiture and in prophane authoys doth signifye many thynges and in dyuerse sortes, yet Confession (as it is heare to be accepted and taken) is a voluntarpe, lawfull, and sufficient declaratyon, or vtterynge of synne, to be made vnto the pypste hauyng sufficient aucthoritye to geue absolution therin. And when I do saye A Declaration or vtterynge: I do vse the same to exlude mentall confessyon, whype though it may and ought at all tymes to be made vnto God, yet that is not that sacramentall confessyon of which we heare speake. And when I do saye Voluntarpe;

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Voluntarie, I do put in that to declare that lyke as wyllyngly the synne is committed, so also wyllyngly and without compulsion the confession ought to be made. And when I do say, **L**awefull and sufficient. I do put in that, to declare that it is not I nought to make a bare or naked confession not carynge how or after what sorte it be made, but to make it in suche wise that it may be lawefull and sufficiente, That is to say, after dewe deliberation and consultation for sene and had, to so order the same, that it may be done as is comprehended in these verses folowynge.

Sit simplex, humilis confessio pariter, fidelis.

Atque frequens, nuda, discreta, libens, ueracunda

Integra secreta lacrimabilis accelerata.

Fortis et accusans, et sit parere parata.

That is to say: **L**et confession be playne, humble, pure, saythefull, and often, not cloked, discrete, voluntarie, hauinge shamefastnes, hole, secrete, lamentable, speedy, stronge, accuatorye of hym selfe, and ready to obey.

AND when I doo put in this worde **Synne**. I doo that, to declare that he who comineth to confession must not do as the proude Pharisee did, who praised himselfe and condemned the publican. **L**uke. 8. But humbly and lowely (as is before sayde) he must declare and shewe his owne synne, veresying in hym selfe the saying of Salomon in the. xviij. chapter of his proverbes. *Iustus prior est accusator sui.* That is to saye: **A** iust man is firste an accuser of himselfe.

AND fynallye when I doo saye those wordes
A. i.
vnto

Unto the priest hauing sufficient auctoritie to giue absolution therein. I do purpose to put in them to declare that he who shall giue absolution must be both a priest and also haue sufficient auctoritie to giue absolution.

NOVV concernyng satisfaction, which is the thirde thinge that apperteyneth to perfect penance, ye shall knowe, that albeit this worde Satisfaction, is diuersely taken aswell in scripture as other where: yet as is shalbe here considered, and as it is taken in the publyke and common vse of the catholyke Church in thys matter, it is a chastemente or punishment which is inflycted or put by the priest vpon the penitent synner (so confessyng hymselfe) accordyng to nature and qualitie of the offence by him commytted. And hereby appeareth that when we here do speake of satisfaction, we do not meane that the penitent synner by any payne, or punishment by them to be suffered, can woorthely epyther merite remission of hys synnes, or make vnto God any iuste or full recompense equyualent to the synne, whiche he hath commytted agaynst God, and so satisfye God thereby, (whiche in dede after that sorte he neuer can do, for that sorte of satisfaction onely apperteyneth to our Sauoure CHRIST, who alone by hys glorious passion hath worked and purchased the same. But to satisfye (as here is ment by satisfaction) is, the synner after contrition, and confession, to submitte humble hymselfe to suche discipline and wayes of reformation, as the priest hearyng hys synnes and offences, shall by hys discretion

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Discretiō and wylledome, agreeable to the worde of
 God, thinke mete and comeniente, whiche humble
 submission (with consent and agremente to receaue
 discipline) made by the penytente vnto the priest be-
 yng the gostlye fathere, eyther to the gyuynge of
 almes, makynge of prayor, vsyng of fastynge or of do-
 ynge any such lyke workes of penaunce, shall make
 the sayd penitent an apt vessel to be partaker of that
 onely satisfactiō procured meryted, and gotten by
 the precious death of our Saniour CHRISTIE IESUS
 and it shall gyue great occasiō and good mater to
 the penitent synner alwayes after, to leade a newe
 lyfe Declinyng from vyce, and embracing vertue, yet
 it shall enduce hym not onely to restore to all men, a-
 that euer he hath vniustly taken or reteyned from
 them, and to recompense al hurtes and iniuries in a-
 ny wyse done vnto them, accordyng to hys babilitie
 and power. But also to forgyue vnto all mene for
 CHRISTES sake all suche iniuries and trespasses as
 they in any wyse haue comyncted, or done agaynst
 hym. And the penytente synner being contente thus
 to do (wherein he shall vndoubtedly muche please al-
 myghty God, who by vertue of Chrystes satisfac-
 tiō wyl accept, & allo we, of his infinit goodnes this
 satisfactiō, & contentment so don by man) þe sayd pe-
 nitent synner may desire to heare þe comfortable wor-
 des of remysyon of synnes, and to haue absolution
 therof gyuen and mynystred vnto hym by þe ppeste.
 Accordyng to whose desire, the ppeste beyng God-
 des mynister therein muste (enlunge the Gospell)
 pronounce and gyue vnto, and vpon the sayde peny-
 tente

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tent sinner, the sentence of absolution; vnto the which
 sentence the sayd penitent muste geue credence, wyth
 perfecte fayth and beleife, that hys synnes are nowe
 frely forgiven, by the merytes of Chrystes blessed
 passion in thys sacrament of Penance, hauyng this
 contrition, Confession, satisfactyon, and absolution,
 whych we haue spoken of. And albeit in the late pesti
 ferouse soisme, that ouerwhelmed thys realme, thys
 Contrition, Confession, satisfaction, and Penance
 were condemned and derided; or at the least wise in
 maner neglected of all folkes, yet in vety dede they so
 ought not haue bene cōsidering they are allowe'd &
 approued by scripture (as anone shalbe declared, and
 shew'd vnto you) and haue bene euer continuallye
 receyued, vsed, and muche let by, as thynges most ne
 cessarye and profitable in the catholyke Church, for
 the amendement of mennes lyues, and for theyre at
 tonement wyth almyghtye God, and to bee kepte in
 good estate and order, to theyr great comfort, and spe
 ciall releife. And amongst a greate numbꝛ, of com
 modities, that doe come by confession, thys is not the
 lest, that wher by custome or other wise men be droun
 ed in synne, and do not se the abomination and fil
 thyness therof, and therefore many tymes, do wante
 Contrition, and consequentye remedye and helpe a
 gainst theyr synne, they hauyng a discreet honest gost
 ly father, and deuoutly comyng to hym may by his
 good instructiō & exhortatiō groundēd vpon the word
 of God, be styrred & moued to detest theyr synne, & to
 laimēt theyr noughty lyping, & ther vpon to entre into
 a new lyfe & to vse godlye conuersatiō, and honest be
 haviour in al theyr doiges. And albeit this wai before

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describ'd be þ ordinary way & meanes for sinners; to obteyne remissio of sin, & to be recōiled to þ fauour of almyghty GOD, yet in case there do lacke a p̄yeste to make this confession vnto, and so to obteine of him being Goddes minister, the sayd absolution: or þ the synner by extreme necessitie cannot do and fulfill (as of duety he ought & gladly he should) þ said workes of Penauce in confession so enioyned vnto him: the in that case & hauing thys good wyll, and beinge otherwise truly wth all his harte repentāt of his hole former noughty lyfe, not wanting therwth a harti mynde & vn fayned purpose through Gods grace to do the same, whē such necessitie shal cease & good occasion or oportunitie shalbe gyuē, the sayd sinner vndoutedlye shall haue at Godes handes pardō & forgyuenes of all hys sayd synnes & misdoinge, for (as S. Cipryan doth say in his first boke, *contra Demetrianum*,) euē in the houre of death whē þ soule is ready to departe out of þ body, þ great mercyfull goodnes of God doth not dyspise Penauce, so þ neither þ greatnes of synne, nor þ shortnes of tyme, nor yet þ enoymitie of lyfe, do exclude þ sinner from þ mercy of God if so be, ther be true contrition & vnfained change of the harte frō synfull conuersatiō. An example wherof we haue of þ these þ did hang vpon þ crosse, who askyng mercy wth a cōtrite harte was in þ case forthwth made a cetezen of Paradise, & where as he deserued cōdempnation & punishment, this his contrite hart did chaung his payne into martirdom, and his bloude into baptisme: yet thys notwithstanding no man ought, vpon hope of Gods mercye shyl to contynue in synfull lyuing (like as no man woulde be sycke in hys bodye vpon hope to recouer healthe)

for such as wyl not forsake theyr wyckednes, and yet do thynke that god wyl forgeue them, are full many synnes, and commonlye, so preuented wyth the iuste plage of god, that neyther they haue tyme to conuerter, nor yet grace to receyue the benefitte of forgeuenes. For consideration of whych daunger, scripture (Eccle. 5.) doth say thus. *Non tardes conuerri ad dominū, et ne differas de die in diem: subito enim ueniet iracundia eius et in tempore irae disperdet te.* That is to say: **Thou must not slacke to conuerter or tourne to God, and thou must not differ or lenger from daye to daye, for in dede hys anger wyl come sodenly, and in the tyme of vengeaunce he will destroe the.**

wherefore embrasyng the mercye of God on thone syde, and fearyng the iustice of God on thother syde, let vs at no tyme neyther dyspayre of forgeuenes of our synnes nor yet presumptuouslye remaine styl in oure synnes, knowyng that the iustice of God wyl straitlye exacte and require the dettes of all men, which be not forgeuen or pardoned by hys clemency. Here in thys matter, amongst many other thynges two poyntes are specially to be noted and considered. The fyrst is that althoughe the death of Chyste be a satisfaction, deseruyng and merytyng the remission of our synnes, and not onely oure synnes: but of the synnes of the hole worlde (as Saynet John sayeth. 1. John. 2.) *Et ipse est propitiatio pro peccatis nostris, et non pro nostris tantum sed etiam pro totius mundi.* Whereby euerlastyng death is sufficientlye of Chystes parte abolished, yet on oure behalfe it taketh not alwayes effecte, by rea-

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son that we endeuor not our selues that it may be duly applied vnto vs. For such is the mercy of **CHRIST** that he woulde haue all to be sauede, and therefore when he approached nigh vnto the citie of Hierusalem and sawe the great enormities and wickednes thereof he wepte vpon it and sayde. *Si cognouisses et tu et quidem in hac dei tua que ad pacem tibi: nunc autem abscondita sunt ab oculis tuis.* **Luce. 19** That is to saye, And thou yf thou hadest knowen, and that in thys thy daye, those thinges which belonge vnto thy peace, but nowe are hid from thine eyes. Luke the xix For which cause also **CHRIST** lyke wyse in the reproche of Hierusalem cryed vnto it saying **Mathei. 23.**

Hierusalem hierusalem qui occidis prophetas et lapidas eos, qui ad te missi sunt, quous volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas suas, et noluisti? That is to saye:

O Hierusalem Hierusalem, Which dothe kyll the Prophetes and doest stone them whiche are sente vnto the, howe often wolde I haue gathered thy chyldren together, as the henne gathereth her chyckenes vnder her wynges, but thou wouldest not, **Mathewe. xxiii.** According wherevnto **CHRIST** also sayde vnto his Disciples **Mathei. 16.** *Si quis uult post me uenire, abolet semetipsum, et tollat crucem suam, et sequatur me.* That is to saye: If any man will come after me let hym denye hymselfe, and take his Crosse and folowe me. And immediatly there doth folowe. *Qui enim uoluerit animam suam saluam facere perdet eam. Qui autem perdidit animam suam propter*

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me immenit et eam. That is to say: For in dede he that
 Wyll saue his soule, shall lease it: and he that
 Wyll lose his soule for my sake, shall fynde it
 Agreeable where vnto S. Paule, not contentyd to
 haue sayd y, no dampnation is to them that are in
 corbate to CHRIST, and whych do not walke af-
 ter the flesh, but after the spirite, nor beyng conten-
 ted to haue called them the children of GOD, y heyes
 of GOD, and coheres of CHRIST, dothe in the. viii.
 chapiter to the Romaynes, knitte vppe al those thyn-
 ges together and concludeth all the same to take ef-
 fect cōditionally, saying. *Sit amen compatimur, vt et conglorifices-*
mur. That is to say, If yet We do suffer with hym
that with hym also We maye be glorifyed
 And thys to be true it well appeared for that, that
 at the day of Iudgment when the sonne of mā shall
 come in his gloze, and all hys holye Angelles woth
 hym, and on the one syde of hym there shal stand the
 shipe, & on the other the goates, it shal not be suffici-
 ent or inoughe to say to Chryst: Syr you haue suffici-
 ently redemed vs by your passio, we nede not for our
 parte to do any thing at all, sauing to beleue you soo
 to haue done, For Chryst then shal saye other wyse vn-
 to them, for vnto the blessed chyl dren of hys father he
 shall saye: *Venite benedicti patris mei, possidete paratum nobis reg-*
num a constitutione mundi. = sursiui et dedisti mihi māducare. & c. That
 is to saye: Come you the blessed of my father
 doo you possesse the kyngdome prepared for
 you from the creation of the Worlde. I haue
 ben

ben hungry and ye haue giuen me to eate & c. And vnto the wycked standyng on his lefte hand he for the omitting of the sayd woorkes of mercy, shal say. *Discedite a me maledicti in ignem eternum qui paratus est diabolo et angelis eius: E surui enim et non dedistis mihi manducare & c.* That is to say. Goe ye from me ye cursed, into euerlasting fire, which is prepared for the Deuell and his aungells, for I was hungrye and you gaue me not to eate. & c. fynallye in fewe wordes S. Paule to the Galathians the. vi. Chapiter, dothe tell vs what is our partes in thys behalfe to do saing. *Bonum autem facientis non deficiamus, Tempore enim suo meremur, non deficientis, ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei.* That is to saye. Let vs not be Werye of Well doinge, for in the conuenyente tyme we shall reape Withoute ceassyng or wearynes. Therefore While we haue tyme, let vs do good vnto all folkes and specyallye vnto them which are of the household of faith. So that by all these scryptures it doth most euidentlye appeare, that besydes the passion of Chryste, there is some what also required of vs: soo that we may not laye all the burden on Chrystes backe, though he be able to beare it, but we must take parte of the burden our selues, and laye it also vpon our owne neckes to, as wherby we may be partakers and accepted to enioye that thing, which of Chrystes parte is fullpe purchased all readye. The second thing most nedeful also here to be declared vnto you is, that although y^e gyfte

of synne, be in this sacrament of **Penaunce** through the
 the bountifullnes of **CHRIST**, cleane taken awaye, yet
 by the iustyce of **GOD** there remayneth a temporall
 payne. An example wherof we haue in the .ii. booke
 of the kinges in the .xii. chapter (where notwithstandinge that
Nathan, the messenger, and prophete of **GOD** had declared to **Dauid**, that hys synnes were
 forgiven hym, yet for all that, temporall punishmente
 was inflicted. And so lyke wyle **Exodi. 22. & Numeri**
 14. Besides these, we haue an other euident example
 in oure owne selues, for albeit all synnes originall and
 actuall be in our baptisme remitted vnto vs, as hath
 bene before in the Sacrament of Baptisme declared
 vnto you: yet the paynes doo remayne whyche are in
 flicted by **GOD** hymselfe for originall synne, as all the
 incommodities we haue therfore in our bodye, and
 deathe also of the same, as appeareth the **Genesis tertio**.
 And though this thyng thus playnely declared maye
 seme to suffice for the full instruction of the ignorant
 in thys sayde Sacramente **Penaunce**, or in the par-
 tes thereof, or at all, yet if anye shalbe desyrous vpon
 promyse made before to haue further testimonyes of
Scripture and of the fathers, they shall here folowe
 orderlye.

And fyrst as concernynge penaunce in gerneall,
 we rede in the .xviii. of **Ezechiel** thus. *Si autem impius egerit
 penitentiam, ab omnibus peccatis suis que operatus est, et custodierit pre-
 cepta mea et fecerit iudicium et iustitiam, uita uiuet, et non morietur.*

That is to say: **If the Wicked do penaunce from
 all his synnes whiche he hath commytted,**
 and

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and keepe my commaundementes, and doe
 iudgement and iustice, he shall liue wyth lyfe
 and shall not dye. And in the .xi. chapyter of Sapi
 ence, is wyrtten. *Misereris omnium quia omnia potes, & dissimulas
 peccata hominum propter poenitentiam.* That is to saye, **T**hou
 Lorde haue mercye vpon all, for thou canste
 doe all thynges, and doest make as though
 thou dydest not see theyr synnes, for penaunce
 sake. And in the .viii. of the actes, Symon Magus
 goyng aboute, and thynkyng that he myghte bye the
 holy ghost for money, was by S. Peter rebuked ther
 fore, and also after that was counsayled, or rather
 commaunded thus. *Penitentiam age ab hac nequitia tua, & roga
 deum, si forte remittatur tibi haec cogitatio cordis tui.* That is to saye.
Do penaunce from this thy Wickednes, and
 pray to God, yf peraduenture thys thoughte
 of thy harte maie be forgeuen thee. And farther
 in the seconde of the Apocal. the churche of Ephesus
 is admonyshed and prouoked vnto penaunce after
 thys maner. *Memor isto, unde exideris, & age poenitentiam: & pri
 ma opera fac, sin autem menio tibi cito & mouebo candelabrum tuum de lo
 co suo, nisi poenitentiam egeris.* whych is to saye. Remem
 ber from whence thou hast fallen, and do pe
 naunce, and doo thy firste workes, but yf not
 I come vnto the quickelle, and will remoue
 thy candellsticke from his place, vnlesse thou
 do penaunce.

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Of thys penaunce pou may fynde other testy-
monyes in the holy Scriptures, as Ecclesia, ii, Mat, iii,
Luke, xiii. xv, xvii, Rom. ii, ii, Pet, iii, Apoca, ix. & c.

And as touchynge contrition, whyche is the se-
conde thyng here consydered, what more maye be
sayde therein, then that whyche the holye Gost spake
by Dauides mouth (Psal, cxvi.) sayeng. Dixit confitebor ad
uersum me in iudicium me a domino, et tu remisisti impietatem peccati mei.

That is to say. I did purpose With my selfe and
sayde: I will confesse vnto God myne vn-
rightfulnes agaynst my selfe, and thou haste
forgeuen the Wickednes of my sinne. Accor-
dyng to which sense the selfe same Dauid (crauyng
the mercy of God after hys synne) dyd say. *cor contritum
& humiliatum deus non despicies* That is to saye. A contrite
and an humble hearte (thou God) Wylte not
dispyse. Moreouer Achab, although he was neuer
so euyl a man, yet hauyng remorse of conscience for his
euyl dedes, and humblyng hym selfe wyth a contrite
heart he dyd heare these wordes of Goddes mouth,
spoken vnto the Prophete Elaye. *Nonne uidisti humilitatem
Achab coram me? quia igitur humiliatus est coram me, non inducam malum
in diebus eius, sed in diebus filij sui inferam malum domui eius. 3. Reg. 21.*

That is to say. Hast thou not sene Achab hum-
bled before me? Therefore bycause he is thus
humbled or contryte before me I wyl not
bring this plague or euyl in his dayes, but
in the dayes of his Sonne I wyl bringe mis-
chiefe vpon hys house, or famylie.

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Of thys contrition and sincere sorrowfulness of hart a great number of places are in the holye scripytures, and amongst the rest, ye may consider, the, ii, cor, vii. Pal. vi, cxvii, cxviii, Jobel, ii, Math, v. ac.

Thyrldy concernynge this Sacramentall confession to be proued by Scriptures and auctorities, yea and to haue bene of Chryst and his Apostles lefte and commended vnto vs, albeit a very grete number of places might be broughte in as the. 5. and. 16. of Leuit. Numer. 5. Prouerb. 28. 1. Ioan. 1. ac. Yet these followinge for thys present maye suffice: And fyrst of all consider you that the olde testamente (acordynge to the teachyng of S. Paule ad Hebreos. 10) is a fygure of the newe, and hath not the verye lyght it selfe, And seing that in the olde testamente all those that should be healed were commaunded to offer theyr gyftes, & shewe them selues to the preistes. Leuit. 14. so also in the newe testament Chryske commaunded that to be done Math. 8. to signify that thyng whiche in the olde lawe was figured by the shewing of the persons vnto the leuitycall preistes, to be nowe in the newe testament by auyrculer confession accomplished and fulfilled, or ells shoulde there haue bene a shadowe without a body, and a fygure wythout a verytie. And vnto thys sence S. Iugustyne, Chrysostome, Bede and other, entreating vpon the same place of Mathewe, do fully agre. Secondely Salomon the wysest of all men (Prouerb. 27) doth saye. *Diligenter agnosce uultum pecoris tui.* That is to saye: Diligently knowe and beholde the countenaunce or behauiour of thy beast

beaste. Not meaning thereby a brute or unreasonable
beaste, but as *S. Ihu* in the *ii.* to the *Corinthians*
by *oren*, doth vnderstand reasonable creatures,
so be in the sayd place by the beaste, doth vnderstande
such reasonable creatures, as are vnder the charge of
other, the pastors and gouernours whereof be boude
diligently to loke vpon them, perfectly to knowe the
and discreately to vse them: Discerninge skab from
skab, and leprose from leprose: whiche thinge man (not
knowyng the hart or conscience of man) cannot doo
vntles it be by the partie that is infected, too confessed
and reueled vnto hym. whiche thing openly to do he
is not commaunded nor the matter so requyeth, and
yet not to doo it secretly and, in confession, it is syn-
full and daungerous. wherfore *S. James* not re-
quyng that men shoulde openly disfigure the selues
by vtterynge to other theyr synfull lyfe, and yet neuer-
thelesse willing that we shoulde vnburden oure con-
science and mynde penitently by confessyon, after
that he hath spoken of the byngynge in of prestes to
annoynt the sycke, he by and by (lest parchaunce anye
man shoulde thynke that mentall confessyon to God
onely were sufficient) dothe saye: *Confitemini ergo alterutrum
peccata uestra.* *et c.* whych is to saye. Confesse you ther
for one to another your synnes. Not meaning
that euery man to other indifferently shoulde confesse
hym selfe, but referrynge the matter to the preste, of
whome immediatly before he dyd speake, entreatynge
of the visitynge of the sicke and the anointynge of them
and thus both *Saint Augustyne* *Saint Bede*, and
Eusebius

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Eusebius, vnderstand those Scriptures. And then
you maye be assured (yf ye accordyngelye doo confesse
your synnes) that from and by Godes owne mouthe
ye are absolued, & that all preistes in the Apostles, re-
ceyued full auctoritie bothe to bynde and louse the
synnes of the people, ye shall for a profe here in confi-
der emongest other thinges, the facte of CHRIST in h
reuiuinge of deade Lazarus, which is notable, recor-
ded in the .xi. chapiter of Saynte John, where Chyist
thynking it not sufficient to reuyue Lazareth, and to
call hym out of his graue, sayde *Lazare ueni foras.* Laza-
rus come forth: And there vpon lazarus by and by
reuyuing, and in hys wyndinge thete rpsynge, beinge
bounde hand and fote, dyd come fourthe. And yet to
declare by a visibler sygne the Auctoritie to remayne
with Chyistes disciples and their successours to louse
men bounde with synne, Chyriste dyd say to them. *Soluti
estis et uos euntes abire.* That is to saye. Lose you him
and suffer him to goo his waie. And as for that
place of the .xvi. of Saynte Mathewe, where the
power of the keyes, is promysed to be geuen vnto
preistes and mynisters to absolue and forgyue synnes
and also for the place in the .xx. of Jhon, where Chyist
after his resurrection breathinge vpon his dysciples,
and perfourmyng hys promysle dyd saye. *Accipite spiritum
sanctum quorum remiseritis peccata remittuntur eis, et quorum retinueritis,
retenta sunt.* That is. Take ye the holie Ghoste,
Whose synnes ye forgyue, or release, those are
forgeuen or released, and whose synnes
you

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you Withholde, they are With holden.

These places I saye are so euidente, that no man can with any learning, or christen conscience, withstand or deptraue them, but they must be most bay leable for this present purpose.

And for the establisshyng of al menes saythes here. in, here foloweth farther the consent and Determination of thre of the moste godly and auncient fathers of the p̄matine church in this case, to whose Determination all other catholike (almost innumerable) writers do agree. And fyrste Clemente (the successoure of S. Peter) in his first epistle to S. James the brother of Chryst, sayth these wordes. *Quod si forte alicuius cor uell inuor, uel infidelitas, uel aliquod malum, latenter irripserit, non erubescat (qui anime sue curam gerit) confiteri hac huc qui prae est, ab ipso per uerbum Dei, et consilium salubre curetur: quo possit integra fides, et operibus bonis poenas eterni ignis effugere, et ad perpetua uite premia peruenire.*

That is to say: If peraduenture anye rancor or infidelitie or any other euil hath priuely crept into any mans hart, let not him (Whiche este-meth his owne soule) be ashamed to confesse those faultes vnto hym which hath charge ouer hym, that he maye of hym be cured by the worde of GOD, and holesome counsaile that he may thorough perfect saythe, & good workes, auoyde the paynes of eternall fyre, and come to the perpetuall re Ward of eternal lyfe.

In lyke sorte Dyrigen vpon the. xxxvii. psalme and

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in his seconde Home ly, doth compare sinne (not confessed to a preist) vnto rawe and vndigested meat distemperatynge verpe soze the stomacke, and the hole bodye, whiche yf it be vomited by easeth the stomack and restorith health: so sayth he sinne beynge pryuelye kepte, doth inwarde lye trouble the conscience: & therfore he wylleth vs to confesse the same, and also dyligently to loke about, and take good hede in chusinge our spirituall yhisition, whiche maye minyster vnto vs, a conueniente medecyne for the purgynge of oure consciences.

And to knytte by this place of pryuate, or auricular confession, we wyll nowe bynge onely one place moze, whiche is written in the seconde boke of Saint Augustyne, *De uisitatione infirmorum*, in the .iiii. chapter, & wytten to his Nephewe, lyinge on his death bedde, where he sayth thus. *Sunt quidam qui sufficere sibi ad salutem auiumant, si soli deo, cui nihil occultum est, quem nullius later conscientia, sua confiteantur crimina. Nolunt enim, aut erubescunt, siue dedignantur, ostendere se sacerdotibus, quos tamen inter lepram et lepram discernere per legis latorem constituit dominus. Sed nolo ut ipsa decipiaris opinione, quatenus confundaris confiteri coram domini uicario tabescens prarubore, uel ceruicofus indignatione: nam ipsius humiliter subeundum est iudicium, quod dominus sibi non dedignatur uicarium. Ergo a te uenire roges sacerdotem, & fac ipsum conscientiarum tuarum penitus percipiem. Non seducat te somnium illa superstiti, quae uisitando confirmat, quia saluat sacerdote inconstituit, ad deum peccatorum confessio. Nos autem non abne gamus quin sit ad deum frequenter referenda confessio peccatorum, Beatus etenim qui tenet bit et allidit paruulos uel maximos suos ad Petram, Petra autem Christus est. Sed testamur, & testatur illud sana doctrina (ne tibi applaudeatur fas neas auribus) quoniam prius egis sacerdotis qui mediator sit ad deum tuum salubri iudicio: alioquin & sub lege & sub gratia, & ostendit uos sacerdotibus (Luc. 17) respo: sum diuinum, quomodo consummarctur? Confite*

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mini alterutrum peccata uestra (Iaco. 5) quomodo compleretur? Ergo eis
 sacrificium tuarum arbiter dei uice adhibeatur presbiter, & reuela ei uias tuas
 as, & ipse exhibebet amidorum reconciliationis, & c. which is to sai.
 Truly there are some which thinke it suffy-
 cient for theyr soule helth, if they confesse their
 faultes and synnes to God onely, to Whome
 nothyng is hydde, and euerie manes conscy-
 ence is knowen. For they wil not, or they are
 ashamed, or els they dysdayne to helpe them
 selues to the prestes, to Whome God by hys
 lawbearer, appointed the offyce to iudge be-
 twene lepre and lepre, but I would not thou
 shouldest be deceaued with this opinion, soo
 that thou shouldest be confounded to confesse
 thy selfe before Goddes vycar or deputye, ey-
 ther pynnyng for shame, or styffenecked wyth
 dysdayne, for thou must humbly stand to his
 iudgement, Whome oure Lorde dysdayneth
 not to be his vycar or substitute. Therefore de-
 fyre the preste to come to the, and make him
 priue, throughe of all thy conscience. And
 lette not that superstition of the dreamers de-
 ceauethe, which in visiting, dothe confyrm
 or beare the in hande, that confession of thy
 synnes to God (the preste not beinge made
 priue) doth saue the: Truly we denye not
 but oftentimes we must rehearse the confes-
 sion

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tion of our synnes to **G O D**, for he is blessed
 Which Wyll kepe vnder, and all to pasche hys
 litle ones, or his great ones, agaynst the rock,
 and the rocke is Chyste. But We doo testify,
 and the true perfect doctrine dothe testifie the
 same (Which We doo say, least thou shouldest
 fauour the eares of them that doo flatter the)
 thou nedest fyrste the holosome censure, or
 iudgement of a preiste, whiche maye be a me
 diatour vnto God. For els howe coulde that
 aunswere of God, Goe and helpe your selues
 to the preistes (**Luk. xviij**) beyng geuen bothe
 vnder the lawe, and also vnder grace be ful
 filled: And also howe coulde that sayinge of
S. James, Confesse your synnes one to ano
 ther, **Jam. v.** be accomplyshed: Therefore in
 the stede of God, let there be had the preist, an
 arbiter or iudg of thy skarres or Woundes, &
 do thou open or disclose vnto him thy wates
 or faultes, and he shall geue vnto the a mede
 cyne of reconciliation. &c.

This confession to be pryuate, or (as it is termed)
 auyrculer, you maye (markynge the place well) eny
 dently parceaue. for **S. Augustyne** in the foresayde
 place (notyng the penitent, and the preist to be alone)
 sayeth these wordes: *Non te pudeat coram uno dicere, quod non pu
 deat forsitan coram multis facere. &c.* And againe. *Melius est corā*

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ut aliquantulum ruberis tollerare quam in die iudicii, coram tot millibus hominum graui depulsa denotatum, tabescere. That is to saye.

Be not ashamed to declare that before one man Which thou Wast not ashamed to doe perchaunce before many, or rather With manye. Better it is to abyde some shamefastnes before one man, then in the day of iudgement before so manye thousandes of men, Wyth, or by a greuous repulse noted, to perye.

But nowe fynally to speake touchyng the groundes and auctorities for satisfaction, both by the scriptures, and also by the other catholyke, and mooste auncient wyters of the Church, let vs first consider Job, who in the .xlii. chapter sayeth. *Ego me reprehendo & ago poenitentiam in fauilla, & cinere.* That is to say. I rebuke my selfe, and do penaunce in duste and ashes, sygnifyenge by that, to make a satisfaction for hys manye deades, and that he woulde outwardely declare his contryte harte by hys bodelye affliction, after the customable fashyon vsed in scriptures, in sacke clothe ashes and dust. &c. After which maner Chryste, in the Gospell (Math. xi) when he reprehended Corozaim, and Betzaida (synnefull Cities) in whome he hadde wroughte myracles and preached of the kyngedome of heauen sayde: *Si in Tyro & Sidone factae essent uirtutis quae factae sunt in uobis, olim in cilicio & cinere poenitentiam egissent,* Which is. If in Tyre and Sydon had bene wrought the wonderfull workes, whiche hathe bene done in you longe ere this, they woulde haue
done

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done penaunce in sacke cloth and ashes. wher-
by appeareth that Chryste dyd not reprove the afflic-
tinge of the body, but rather allowed it, as beyng
a meane and waye to make satisfaction.

Further we maye consyde the thirde chapyter of
s. Luke, where vnto a great companie commynge to
John to be baptysed of him, he sayde, reprounge
theyr harde hartes. *Senimina uiperarum quis ostendit uobis fugere
auentura irae? Facite erga fructus dignos poenitentiae.* That is to saye.

How adders broode, Who hath geuen you
Warning to fly from the Wrath of GOD to
come, Do ye therefore e worthy frutes of pe-
naunce. Upon which place S. Chrysostome sayeth
thus. We shall do the worthy frutes of penāce
yf we do thinges contrarie to the faultes be-
fore committed. as if thou hast taken awaye
other mens goodes, restore them, and begyn
nowe to gyue thine owne, if thou haste bene
a long time and aduouterer, suspend thy selfe
from thine owne, and from the lawefull vse
of matrimonie, and for a time bynde thy selfe
to chastitie, if thou hast hurt thine neighbour
either by worde or dede, make him a sufficiēt
amendes, and speake wel by him, for it is not
sufficient for a man that is wounded to pull
out the darke out of his body, but he must al-
so get medicines to heale the wounde.

To

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To these thynges shall ye adioyne the Counsayll of Saynte Paule in the. vi. chapyter to the Romaynes where he sayth thus. *Sicut enim exhibuistis membra uestra seruire immunditie et iniquitati ad iniquitatem, ita nunc exhibete membra uestra seruire iustitie in sanctificationem* That is to saye: Lyke as in dede you haue gyuen your members to serue to uncleannes, and from one Wyckednes to another, so nowe gyue your members to serue righteousnes vnto sanctification.

And fynally of this satisfaction ouer and besydes these playne and manifest scriptures the holy fathers & auncient wyrters as Cyprian in his. v. sermon *de lapsis*. Orygen, in his 4. hom. vpon the. 36. Psal. and in his 2. Homely vpon the. 37. Psal. Cyrill, in his thirde booke vpon Leuit. Hierome vpon the. x. chapyter of Ecclesiastis, and vpon the Prophete Malachye, and the residue in sondry of theyr treatyses, haue lefte mooste sufficient testimonye. And because that they all in effecte doo agree together, one here alone shall be alledged for them all, and that is the holye Martyr Cyprian who in his. v. sermon entytuled, *de lapsis*, sayth thus. *Nec cesset in agenda poenitentia atque in domini misericordia deprecanda, ne quod minuisse in qualitate delicti uideretur: in neglecta satisfactio one cumuleter.* which is. Let not the synner cease in doing penaunce and callynge for the mercye of God, least that whiche in the qualite of faulte it selfe doth seme to be lytle, woulde be accummulated or made greater, in the neglectinge satisfaction. wherbypon he concludethe
a general

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a generall lesson of all men easelye to be bozne awaye
in these wordes. *Confiteantur singuli quaso uos fratres delictum suum, dum adhuc qui deliquit in seculo est dum admitti confessio eius potest, dum satisfactio & remissio facta per sacerdotes, apud dominum grata est.*

That is to saye: I besech you brethren let euerye
man make confession of his faulte, Whyle he
that hath offended is yet here in this Worlde,
and While his confession maye be admytted
and While the satisfaction and remission gy-
uen by the preist is acceptable before **G O D.**

Pea he sayeth further. Let vs conuerte vnto
G O D, With al oure mynd, and expressing our
penaunce With true sorowes & lamentynges
for our synnes, lette vs call for the mercye of

G O D. In which two breyfe sentences of this mooste
excellent and famous Martyr, ye do se comprised and
conteyned, the hole and penitente conuersation of
man to **G O D**, by contrition, Confession & satisfactyon,
(which thre poyntes or partes must of necessitie be in
the doer of true Penaunce, & so it is required

of the said penitent, as we before haue pro-
ued) And the sacrament of Penaunce it

selfe, being the absolution pronou-

ced by the preist vpon such true

penitentes in y^e said sētece

of. **S.** Cipriā is likewise

comprehended.

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Of the Sacrament of the Aultare Wythe
 Therposit ion or declaration thereof.



HAUINGE herebefoze spoken of thre notable Sacramentes instituted by Chryst and alwayes solempnely bled in his catholyke Churche, it is to wit, of Baptisme, Confirmation, and Penauce, hauing also fyrst entreated of the Sacramente of Baptisme, whereby we haue a spirytual regeneration, hauyng consequently and secondly spoken of the Sacramente of Confyrmation, commonly succeding Baptisme, and gyuing vnto vs a spirituall augmentyng and increffe of grace, bolde-ly to mayntayne and defende the professyon of oure fayth made at the tyme of our Baptisme, and hauing thyrde-ly set forth the sacrament of Penauce, which purgeth and clenseth vs, fallynge by synne after oure baptyisme, and confirmation: Wete and conueniente it shall now be, that we do intreate of that excellent spirituall fode, and nouryshment, whiche in the sayde catholyke churche is mynistred, and gyuen vnto vs being to baptyzed, confyrmmed, and poured.

And becaule in the sacrament of the Aultar there is that excellent spirituall fode, and true nouryshment that passeth all other, it is to witte, the most precious body and bloude of oure sauoure Iesus Chryst, there fore as was promysed in the peface of this boke: here now we shalbe intreated of that moste excellent sacrament of the Aultare. And in dede ryght conuenient & mete

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mete it shalbe to entreate diligently and fully of thys sacrament, in asmuche as it bothe in worthynes, and dignitie, doeth greatly surmounte and passe al the other Sacramentes of the Church, as also for that of late yeres it hath most of all other, bene assaulted, and impugned, and yet of no good manne, but of the wretched sort alone.

And to begyn, thys order, in some respectes, maye herein be thought conuenient: fyrst to declare the institution of thys sacrament. Seconde to set forth the vse of it.

And thysdely, to declare the notable, or rather the vnspeakeable fruyte thereof. And as concernyng the fyrste, thys, emongest other, is cheifelye to be marked, that after oure Sauyoure IESVS CHRISTE had (accoydinge to the ryte and vsage of the olde lawe) eaten with hys twelue Apostles the figuratiue or typical pascal lambe, & (beinge risen fro supper) had washed his disciples fete, he (sittyng downe agayne) dyd take bread, into hys blessed handes & (givinge thakes) dyd breake it, and gaue it to hys Discyples, sayinge. **Take and eate, thys is my Bodye whych** shalbe geuen, or deliuered for you. Lykewyse, he toke the cuppe, and gaue thanks, & gaue it vnto them saying: **Drinke ye al of this for** thys is my bloude of the newe testamente, whiche shalbe shed for many to the remission of theyr synnes. **Do this in the remembrance of me.** These wordes, beinge spokē by y^e mouth of the sonne

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some of God, who is equall in Godheade wth the father and the holye ghoſte, and teſtified alſo by hys holye Euangeliftes, ouer and beſydes the ſaythefull continual teſtimonye of Chryſtes eſpouſe, the Catholyke church, who is he that can with any good gr^{id} of Scripture or lawefull aucthoritie ſaye, but that whyche Chryſte gaue to hys Apoſtles, at the maundy, was Chryſtes very bodye and bloude, yea that ſelfe ſame bodye and bloude whych was geuen and ſhed vpon the croſſe, the next day for them and al mākynde. The veritie of whych Article, the Catholyke Churche, being ruled and gouerned by the holy ghoſt hath alwayes moſt conſtantly beleued, and taughte, declaring that in this ſacrament of the Altar there is, by the omnipotencye of God, and the vertue and force of hys word, the very body and bloude of oure Sauour Chriſt, reallye, trulye, ſubſtantiallye, and indede.

AGREBLYE wherevnto that bleſſed inſtrumente of God Saynt Paule (beyng instructed by a ſecreat reuelation from God of the truth of thys his miſtery, and ſpeakynge of thys moſt bleſſed ſacrament) dothe in the eleuenth chapiter of hys fyrſte Epiſtle to the Cypriſthyans ſaye in thys maner: Ego enim accepi a domino quod et tradidi vobis: Quoniam dominus Ieſus in qua nocte tradedatur accepit panem: et gratias agens fregit, et dixit. Accipite et manducate, hoc eſt corpus meum, quod pro nobis creditur, hoc facite in meam commemorationem, ſimiliter et calicem, poſt quam cenauit dicens, hic calix n^{um} teſtamentum eſt in meo ſanguine, hoc facite quor^{ies}cuq^{ue} biberitis in meam commemorationem, That iſt to ſaye: Indede haue taken, or receued of oure Lorde that whiche

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Whiche I haue deliuered vnto you, that is to say. That our Lorde Iesus, in that nyght in which he was betrayed, did take breade, and geuing thanks, dyd breake it, and sayde. Take ye, and eate, this is my body, whiche shalbe geuen or delyuered for you, Do you this in my remembraunce. Likewise also he did take the cup after he had supped sayinge, This Cuppe is the newe Testamente in my bloude do you thys as often as ye shall drinke of it in my remembraunce.

Besides these moste playne wordes, as well of oure Sauoure hym selfe, at the institution of thys sacramente, as of S. Paule also, in the wyrttynge of hys sayde secret reuelation, whych alone myght suffice to content and certifie any godly heart herein, there are so many and most euidente Authorities and testimonies of the auncient holy fathers, as well of the greke as of the Latyne Church, concernyng the very true and real presence of Chyste hys bodye and bloude, in thys sacrament of the Altare, that to rehearse them all, it woulde be a greate and an infinite labour. And yet for the establisshyng of good mens myndes herein ye shall heare haue in a fewe, the full and vniforme consent of them all.

And fyrste, Chrysostome who was patriarke of Constantynople, (not foure hundred yeare after Chyste) wyrttynge in the Greke tounge vpon the .x.

C. ii.

chapter

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chapiter of Saynt Paules first epytyle to the Coryn-
thians, and (expendynge these wordes of the Apostle
calix benedictionis cui benedicimus. That is to say: The cup
of blesyuge whiche we blesse he doeth speake
thus, *Quid est in calice, id ipsū est quod de latere fluxit, et eius partici-*
pes sumus whiche is to say: That whiche is in the
coppe or Chalice, is the very selfe same thyng
that issued or ranne out of Christes syde, ther-
of weare partakers. Seconde S. Basyll beyng
also a Greke, doth in his boke called hys rules, and in
the. 127. question, putte forth the thys demaunde, it is
to witte, with what feare and perswasion a mā ought
to come to participate of the bodye & bloud of Christ?
and he doeth make answere in thys wise. *Timorem quidē*
docet nos ap^lstolus dicens. Qui manducat et bibit indigne, iudicium sibi mā-
ducat et bibit, persuasione vero firmam gigit in nobis fides. verborū do-
mini dicentis, hoc est corpus meum quod pro uobis traditur. et c. Which
is to saye: The feare in dede dothe the Apostle
teache vs saying, Who that eateth and drin-
keth vnworthely, doth eat and drynke his
owne dampnation, and as concerninge the
firme perswasion or constāt beleiffe, that dothe
the faith of the wordes of our Lorde engen-
dre in vs, Who saith, This is my bodi which
is giuen for you. &c.

Thyrldy the great clarke Crysyl being also a Grei-
an, and Archebysshoppe of Alexandria, aboue a thou-
sand yere ago, doth in hys treatise, sent to one called
Calosirius

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Calospyrus affyrme and saye, that he shoulde not dout of the real ptesence of Chrystes bodye in the sacrament, concludynge, after many profes had in that behalfe, and sayinge after thys maner. *Nec dubites an hoc uerum sit, eo manifeste dicente, hoc est corpus meum, sed potius suscipe uerba saluatoris in fide, cum enim sit ueritas, non mentitur.* That is to saye. And thou must not doute Whether thys be true or no, seyng he (that is to say Christ) manifestly doth saye, This is my body, but doe thou rather receaue the Wordes of our Sauioure in faithe, seinge he is the truthe, he doth not lye,

Nowe hauyng harde the testymonye of certayne greake authors, with whom the rest do agre. We shal consequently heare the testymonye of certayne notable authors of the Latyne Church, with whome the rest do also consent and agree.

And fyrst ye shal heare the moste auncient aucthor of the Latyne church, Tertulian, who in hys treatise *De resurrectione carnis*. (speakyng of the blessed Sacramente of the Aultare) doeth saye in thys maner.

Caro corpore et sanguine Christi vescitur, ut et anima de deo saginetur.
That is to saye: Our flesh doth eate, or seade vpon the body and bloude of Christ, that oure soule also maye be made fatte wyth God.

Secondly in order shalbe Saynet Hylarye who is called of Saynt Hierome, *Tuba latini eloquij* and he in hys viii. boke. *De Trinitate*, doth saye thus *De ueritate carnis et sanguinis non est relictus ambigendi locus. Nunc enim et ipsius domini professione*

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et fide nostra vere caro est et vere sanguis est, et hec accepta atque hanc
 Ha id efficitur, prout nos in CHRISTO, et CHRISTVS in nobis sit. An
 ne hoc veritas non est? Contingat plane his, verum non esse, qui CHRIS-
 TUM SVME SVM verum esse deum negat. That is to saye Of
 the veritie of the flesh and bloude (speaking of
 the flesh & blond of Christ in thys sacrament) ther is
 not left a place to dout For now both by the
 professio or declaration of our Lord, & by our
 faith also, there is truelye flesh, and there is
 truelye bloude, which being receaued or taken
 & dronken, do cause or make thys, that bothe
 We are in Christe, and Christ also in vs, And
 Whether is not thys the trueth: let it chaunce
 not to be true vnto them who doo denye Je-
 sus Christ to be true God.

By al these most euident testimonyes of auncient
 fathers, it appeareth, that in the Sacramente of the
 Altare are truelye and reallie conteyned the bodye
 and bloude of our Saviour Iesus Christ, accordyng
 to the sayde institution of Christe. But because Christ
 toke breade into his handes, and Saynet Paule also
 calleth the sacrament bread, and that therebpon the
 heretikes haue grouided their opinio that the thyng
 conteyned in the said sacrament is nothing but bread
 it shalbe meete to open and declare thys matter for-
 ther, and in what sort the Sacrament may be called
 bread: for the vnderstanding wherof you must know
 that albe it our Saviour Christe toke very materiall
 breade into hys handes, yet by hys omnipotent po-

wer

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power he chaunged the nature and substance of bread, into the substance of hys body. And lyke wyse he chaunged the substance of wyne into the substance of hys bloude, sayenge: **Thys is my bodie, Thys is my bloude.**

And thys is euidentlye proued fyrste by the. vi. of John, where oure Sauoure Christe hym selfe thus sayeth. **The bread that I Wyll geue vnto you is my fleche, Which flech I Wyll geue for the lyfe of the worlde.** In whyche wordes it is moste manifest that Christ promysed two thynges: the one that he woulde geue a bread that should be his fleche, and the other is, that he wold geue that fleche for the lyfe of the worlde: Nowe yf Christe gaue not at hys maundy a breade that was hys fleche, and on good Fryday gaue the fleche vpon the crosse for the lyfe of the worlde, then he kepte not hys promysse, for in no place els he dyd it, therefore, eyther must we say that Christ made a promysse and perfourmed it not (which is a wicked thyng to thynke or saye of Christe) eyther els must we say that keeping hys promysse, he did at hys maundy geue a kynde of breade, whiche was his verye fleche in dede conteyned vnder the forme of breade, and that the same fleche he gaue the daye followinge vnder the vnsyble forme of fleche vpon the crosse: a so he perfourmed both his promysse, that is to say geuyng a breade or fode that was his fleche, & also geuyng that fleche for the lyfe of the worlde. And for a more playne & full declaracyon of Christes wordes herein, ye shall note, that in the sayde scrypte
of

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of Sayncte John, there is mentyon made of fower kyndes of breade.

First of the breade wherewith he myraculoufly fed fyue thousande in the wilderness, whiche was in dede very material breade and made of Barleye.

Secondly there is mention made of a bread called Manna, whiche was a kynde of fode that God sent from aboue to the children of Israell, when they in the wilderness dyd trauaile towarde the lande of promyse, whyth thoughte it be there called breade, yet breade in dede made of any kynde of grayne or corne it was not.

Thyrldy there is mention made of bread, whiche is the seconde persone in Trinitie, that is to saye, the sonne of God sent downe by hys father from heauen hither into earth to be incarnate.

Fourthly there is mention made of breade that oure Sauoure Christe promysed to geue, whych is his fleshe, and the selfe same in substance which suffred for vs vpon the crosse, and yet there called breade thoughte in dede no materiall breade in substance. and as for the callinge of it breade it is not materyal, for the godhead of Christ, and also manna, in the sayd chapter are called breade, and yet no breade in substance. And here is not to bee omitted that where our Sauoure Christe speaketh of the foresayd fower kyndes of breade he doeth not speake of them all after one fashion, for touchyng the fyrste saythe, that he hymselfe a lytel before had geuen that breade vnto the people, and touchyng the seconde the Jewes dyd

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boaste that it was geuen by Moyses to theyr fore-
fathers in wildernes, Lyke wyse concernyng þe thyrð
Chryst doth affyrme that it was at that presente sente
from the father of Heauen downe to the Earth. But
touchyng the fourthe, he sayd that it shoulde be of his
owne gyuing vnto them, and that in tyme to come,
yea and serther that the same shoulde be his fleshe, and
least any man myght mystake this his sayyng, in such
spirituall or mysticall sense, as thereby to exclude the
very substance of his fleshe and bodye, he addeth (to
take awaye all doute and cauillation) that it shoulde
be the same fleshe whiche shoulde be geuen for the lyfe
of the worlde, as appeareth before. And hereby maye
you learnethat by this worde breade mencyned in
the .vi. chapiter of Saint Ihou, as it is here taken
in this fourthe acception, and in the other two nexte
goynge before, oure Sauoure Chryste dothe meane
nothyng elles but a fode, and a fode may it be though
there be no substance of materiall breade at all.

After which sort is the worde breade to be vnder-
standed in the tenth and eleuenthe chapters of the
firste epystle of Saynte Paule to the Cozynthyans:
where dyuerse tymes also he vsethe thys worde *Panis*,
which ought to be Englyshed foode.

And that in verpe dede there is not the substance
of materiall breade remainyng in the sacramente of
the Aultar, ye shall belyde those thynges whyche you
haue hard all redy out of the scripture hear also oute
of the aunciet and catholike fathers, who do witnes
as foloweth. fyrst Chrysostome in his sermon made
in *Encomis*. speakyng of the Sacramente of the aultar

¶

(where

(wherein in dede to oure senses there do appeare the
 ormes of breade and wyne) doth wyte in this maner.
*Nunc uides panem; num utrumq. nunc sicut reliquū tibi in secessum uadiū
 ad sit. Nescio cogites. Quemadmodum enim si ceratū in uicā illi assimilatur
 nihil substantiæ remanet, nihil supersuit. Sit et hic puta mysteria consu-
 mi corporis substantia.* That is to say: Doeſte thou see
 breade: doeſte thou see wyne: do they passe
 into the seage from vs, as other meates doe:
 God forbyd that any man shoulde so thynke.
 for euen as the Ware whiche is cast into the
 fyre, is made lyke vnto the fyre, and no sub-
 staunce of the sayd Ware then remaineth, or
 is lefte, euen so do thou thynke here: the my-
 steryes meanynge the substaunce of the breade and
 the wyne) to be by the substaunce of Chrystes
 bodye consumed.

Eusebius Emisſenus also, a Greke aucthor (and wytyng
 aboue twelue hundred yeares agoe) in hys fift homi-
 lye or sermon De corpore domini Or De pascha, sayeth thus.
*Nec dubitet quisquam primarias creaturas mutū potētijs, præsentiā maiō-
 statis, in dominici corporis transire posse naturam.* Which is to say.
 Let not man doute, but that the former crea-
 ture (speakyng of breade and wyne) euen by the
 wyntyng or bekyng of his power, by the
 presence of hys maiestie are able to passe into
 the nature of Chrystes bodye And agayne with-
 in a litle after he sayeth: *Quia inā et quā celebranda bene-
 ficiū diuinę benedictiōis operatur attende, et tibi nouū et impossibile
 non debeat uideri, quod in Christi substantiam, terrena et mortalia communis*

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canon Which is to saye: **H**olwe greate then, and
holwe notable benefites the force and vertue
of the diuin benedictiō doth worke, or byinge
to passe, do thou consider, & to the in no wyse
it ought to seme new or impossible, that into
the substannce of Chyste, earthly and mortal
things are chaunged.

And with these two annicient and notable fathers
of the greke church, the blessed martyr Cyprian doth
agre, saying in his sermon, *De cena Domini in thys maner*
Panis iste quem dominus discipulis porrigebat, non effigit sed natura mutat
eius, omnipotentia uerbi factus est caro. That is to saye. That
same breade or foode whych oure Lorde rea-
ched or gaue to hys dysciples beyng chaun-
ged not in fourme or shape, but in nature,
was by the omnipotencye of the Word made
fleshe.

And bycause Chyste hym selfe (who then dyd in the
foresayd maner institute this Sacramente) dyd al-
so at the same tyme appoynt and commaunde, bothe
his Apostles, and in the theyr successours, to do the
same which he himselfe then and there dyd sayinge,
Lut. xxii. Hoc faciat in meam commemorationem. That is to say:
Do you this in my remembraunce. Therefore
no man may doubt, but at thys present also (and soo
vntyll Chyft come to iudge the worlde) so ofte as the
minister, so aucthorised (intendinge to do as the church
beleueth) doth take breade into hys handes, and gy-
uinge

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lynge thanks, doth duely pronounce the wordes of
 Christe, sayinge. **Thys is my body**, and takinge
 the cuppe, and geuyng thanks, doth lyke wyse duly
 say the wordes of Christe, **Thys is my bloude** of
 the newe testamente, so oft the substance of bread
 and wyne, by the wyll and power of Christ, so com-
 maundyng and aucthorisynge the saide minister, is
 turned into Chrystes very reall and naturall body &
 bloude: and the sayd body and bloude is there so pre-
 sent vnder the fourmes of bread and wyne. For it is
 not the visibyle preist, that nowe worketh thys hyghe
 mysterye, by his owne power or strengthe, but it is
 Christ hym selfe, the inuisibyle preist, that dothe worke
 it by the mysterye of the visibyle preist. *Lyke wyse as*
 Christ it is, and not the preiste, that geueth vertue in
 Baptysme, though the ministry of the preist, both in
 Baptysme and also here in the Sacrament of the au-
 tar be requyred, and that by the speciall appoyntinge
 and ordeynynge of Christ, the same so to be.

And here do you note, that the aforesaide working
 of Christ, and ministry of the preist, here touchynge
 the Sacramēt of the auiter, is, and hath alwayes in
 the catholyke churche bene called **Consecration**,
 Of whyche consecration. **S. Ambrose** aboute an ele-
 uen hundred yere agoo, wyrteth mooste notabyle
 and fully, in his fourth booke, *De sacramentis*. Cap. iiii sayng
 after this maner. *Tu forte dicis, meus panis est istratus, sed panis iste
 panis est autem uerba sacramentorum ubi accesserit consecratio, de pane fa-
 cto Christi, idoc igitur asstruamus, Quomodo potest qui panis est, corpus
 esse Christi consecratione, Consecratio igitur quibus uerbis est, et cuius ser-*
 monibus

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monibus? Domini Iesu Nam reliqua omnia que dicuntur laus deo deferuntur, oratione petitur pro populo, pro regibus pro ceteris? Vbi uenitur us conficiatur uenerabile sacra- mentu, iam non suis sermonibus sacerdotes sed utrum sermonibus Christi. Ergo seruo Christi hoc conficit sacramentum.

That is to saye: Per aduenture thou Chrysten man wylste saye, my breade is vsuall or common breade. But I saie, before the wordes of the Sacrament, it is breade, but when the consecration cometh, of the breade there is made the fleche of Chryste. Let vs then proue howe that which is breade can by consecration become to be the bodye of Chryst. And by what wordes then and by whose sayinges is consecration: by the wordes of oure Lorde Iesus (meanynge thereby as he doth declare in the chapter folowynge, these wordes, *Hoc est corpus meum, et hic est sanguis meus.* &c.) For in all other thynges that are sayde prayse is geuen to God, and petition by prayer is made for the people, for the kynges and for other, but when it is come to that poynte that the blessed Sacrament muste be made, then the preist doth not vse hys owne wordes, but he useth the wordes of Chryste. The speache therefore or sayinge of Chryste doth make this Sacrament.

And by and by after, the sayde S. Ambrose doth conclude, aunsweryng to þe former question as foloweth

Ergo

ergo tibi ut respondeam. Non erat corpus Christi ante consecrationem, sed post consecrationem, dico tibi, quod iam corpus est Christi. ipse dixit & factum est, ipse mandauit &, creatum est. That is to saye,
Nowe to make answere vnto thee, it was
 not the body of Chyste before the consecrati-
 on but after the consecration, I tell the that
 nowe it is the body of Chyyst, he that is to saye
 Chyste sayde it, and done it is, he commaun-
 ded, and made it is.

In these two places of S. Ambrose, oure whole
 proccesse hether to made of thys sacrament (that is to
 wyttie concerning the reall presence of the verve bo-
 dy of Chyrist in þe sacrament, concerning also the tra-
 substanciation or change of breade and wyne into
 the body and bloud of Chyyst, and fynally concering
 the consecration continuallye ministred by the preist)
 is mooste euidentely confirmed and proued. And to
 the selfesame purpose doth ^{Eusebius Emisseus} write in his
 booke homilye or sermon De pascha. where amongst o-
 there thynges of the sacrament, he saith thus: Inuisibilis
 sacerdos uisibilis creaturas in substantiam corporis & sanguinis sui, uerbo
 suo, secreta potestate conuertit ita dicens: Accipite, & comedite, hoc est
 enim corpus meum, & sanctificatione reperta, Accipite (inquit) & bibite,
 hic est sanguis meus. Argos ficit ut nutum præcipitis domine repente ex
 nihilo subsistunt excelsa cælorum, profunda fluctuum, uasta terrarum
 paripotencia in spiritualibus, Sacramentis uerbi præcipit uirtus & seruit
 effectus. That is to saye: The inuisible preist dothe
 tourne or conuerte the visible creatures into
 the substance of hys bodye and bloude by
 his word thoroughe his secrete power thus
 say

laying: Take ye, and eate, thys in dede is my
 bodye, and the sanctification oꝝ consecracyon
 beyng repeted, he sayeth, take ye, and drinke
 this is my bloude: Therefore lyke as at the
 becke of oure Lorde, geuyngge commaunde-
 mente sodenlye of nothyng the heyghtes of
 the heauens had there being, and also the dep-
 thes of the Wateres oꝝ fluddes, and the large-
 nes oꝝ greatnes of the earth, so by the lyke po-
 wer in spirituall Sacramentes, the vertue of
 the Worde doth commaunde and the effecte
 doth serue oꝝ is obedient therunto.

And more ouer the sayde Eusebius Emisenus in
 the sayd homply doth saye thus. Sicut quicumq; ad fidem Chris-
 ti neniens ante uerba baptismi ad huc in uinculo est ueteris debiti, hys uerbo
 memoratis, mox exuitur omni face peccati ita quando benedicende uerbis
 celestibus creatura sacris altaribus imponuntur, ante quam inuocatio dei
 nominis consecrantur substantia illis est panis et uini. post uerba uocem
 Christi, corpus et sanguis est Christi. Quod autem mirum est, si ea que uer-
 bo potuit creare, uerbo possit creata conuerrere imo iam minoris uidetur
 esse miraculi, si id quod de uihilo agnoscitur, condidisse, iam conditum, in me-
 lius ualeat commutare.

That is to saye: Lyke as Whoso euer coming
 to the fayth of Chryste, before the wordes of
 baptysme is as yet stil in the bonde of the olde
 debte, but after the wordes of Baptysme be
 spoken, he by and he is delyuered oꝝ unbur-
 dened of all the folthe oꝝ uncleannes of synne,
 so when the creatures, be layde oꝝ put upon
 the

the hodye Aultars to be blessed wth the hea-
uently wordes, ther is before they be consecra-
ted by the inuocation of Chrystes name, the
substaunce of breade and wyne: but after the
wordes of Chryste, there is the bodye and
Bloude of Chryste. And what maruayle is
it yf those thynges whiche by hys worde he
could create of nothyng, that those thynges
so created, he may by hys worde conuerte oꝝ
chaunge? May now it semeth to be of a lesse
miracle, yf that which he is knowen to haue
made of nothyng, he be able to tourne oꝝ
chaunge into better, beyng alreadye
made.

To these before rehearsed testimonyes we maye
adioyne two other testimonyes of Saynte Chry-
stome, whereof the one is in hys. 33, Homelye
vpon Saynte Mathewe where he wyrteth in thys
maner. Non sunt humane uirtutis hec opera: que tunc in illa cena cons-
fecit, ipse nunc quoque operatur, ipse perfecit: ministrorum nos ordinem
tenemus qui uero hec sanctificat, et transmutat ipse est. That is to say

These wordes (Meanyng of these workes
which Chryst dyd at hys maundy) are not of mā-
nertue oꝝ power: those thynges which in that
supper oꝝ feast, he then dyd, he also nowe it is
that dothe worke oꝝ dothys matter: We doo
kepe the order oꝝ place of mynysters: but he
it

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it is (meanyng Chryste) that sanctifyethe these
thynges and chaungeth them. The same saynet
Chrysostome in hys homily. De proditiōe Jude.

sayeth also in thys maner. Et nunc ille prestō est CHRITVS,
qui illam ornavit mensam, ipse istam quoque consecrat. Non enim homo
est qui proposita de consecratione mensae domini, corpus faciet sanguinem,
sed ille qui crucifixus est pro nobis Christus. Sacerdotis ore verba proferuntur,
et dei virtute consecrantur et gravio: hoc est ait corpus meum. Hoc
verbo proposita consecrantur. Et sicut illa vox quae dicit, Crescite et multi-
plicamini et replete terram, semel quidem dicta est, sed omni tempore sen-
tit effectum ad generationem, operante natura ita et vox illa semel quidem
dicta est, sed per omnes mensas, ecclesiae usque ad hodiernum diem et usque
ad eius aduentum, praestat sacrificio firmitatem. That is to saye.

And now he the same Chryst is present, who
did beautifie or garnyſhe that beorde, he also
it is that doeth consecrate it, for it is not man
that maketh the thynges set forthe or propo-
sed in the consecration of the table, to be the
bodie and bloude of Chryste but it is Chryst
him selfe, whiche was crucified for vs: by the
prestes mouth the wordes are pronoyced or
spoken, but the thynges are consecrated by
the power of GOD, and hys grace, for he
(meanyng Chryste) sayeth this is my body, and
by that worde the thynges set forthe or pro-
posed are consecrated. And lyke as that voyce
which sayeth, do you encrease and be multi-
plied & do you fyl or replenish the earthe, was

but once spoken, and yet in, or at all tymes
 taketh his effecte to generation, nature there-
 with workinge. So that salenge of Chryste
 once in dede was spoken, and yet it, throughe
 out all the tables of the churche, euen vntyll
 this daye, and vntyll hys commyng (meaning
 of Chrystes last comming) doth geue strength on
 to the sacrifice. And thus much haue we spoken to
 declare vnto you bothe by the scriptures, and also by
 mooste aunciente and playne auctorities, that our
 Sauoure Chryst in the institution of thys Sacra-
 ment, dyd coune the substance of breade and wyne
 into the substance of hys owne bodye and bloude, &
 howe also he doeth the same daye, by the mynstre-
 ry of the preistes in consecratio. And now to come to
 the seconde part, whiche is concerning the vse of this
 sacramēt, ye shall note that this vse doth consist special-
 ly in two poyntes. It is to witte, in the oblation or
 offeringe of the said sacrament by the preistes vnto al-
 myghtye God, and in the receauyng of the same. And
 here before we do entre any further, it semeth mooste
 conuenient to note vnto you one synget priuiledge
 (amonge many other) wherein thys sacramente pas-
 seth all other, and that is thys, where all other sacra-
 mentes do consist onely in the vse of them, that is to
 saye, in the very acte of ministracion and receauyng
 of them, thys sacramente hath his perfection oute of
 hand, euen as sone as the wordes of Chryst in the con-
 secration be pronounced, though the sacramente be
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 ment

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offered nor receued, according as it is here before pro-
ued. And as touchyng the offering therof (common-
ly called the sacrifice of the masse) ye shall vnderstand
that no one poynt of Christes relygion was more no-
tably prophesied of, & set forth in the olde testamente
and before the commyng of Christ, then was the con-
tinuall oblation, that is to saye, this foresayde sacry-
fice of the Masse: for the prophette Malachye in hys
fyrste chapyter (speakyng in the name of almyghtye
GOD, and declaryng that in tyme to come, the sa-
crifices of the olde lawe should cease, and no more to
be receaued or allowed at Goddes handes, but that
there shoulde another kynde of sacrifice be throughte-
out the hole worlde offered vp vnto hym) doth wyte
in this maner. *Non est mihi uoluntas in uobis, dicit dominus exerci-
tuum, et munus non suscipiam de manu uestra, ab ortu enim solis usque ad
occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur,
et offertur nomine meo ablatio munda, quia magnum est nomen meum in
gentibus.* That is to say. Pleasure is not to me in
you, sayeth the lorde of hostes. And offerynge
Wyll I not take or accepte at youre handes,
for from the rylyng vpp of the sonne vnto the
goynge downe of the same, my name, is
greate among the gentyls, yea in eucry place
sacrifice is done, and a cleane meate offerynge
is offered vp vnto my name, for my name is
greate amonge the heathen.

The which place of the sayd Prophet Malachye
to be ment or vnderstande of no other kynde of sacry-

fice in the newe testament, but onelye by the sacrifice
 of the body and bloude of our Saviour Iesus Christ
 offered by thoroowe the hole Catholyke church in the
 Masse, the moste famous and auncient auctor Ire-
 neus, being immediately after the apostles tyme, doth
 most manifestlye wytnes in the. xxvii. Chapter of hys
 iiii. boke wytten agaynst the heresy of Valentyne,
 and other lyke heretykes, where he sayeth in thys
 maner, *Sed et suis discipulis dans consilium primitias deo offerre ex suis
 creaturis, non quasi indigenti, sed ut ipse nec instructuosi, nec ingrati sint,
 eum qui ex creaturis panis est, accepit, et gratias egit, dicens: hoc est meum
 corpus: et calicem similiter qui est ex ea creatura, que est secundum nos, su-
 um sanguinem confessus est: et noui testamenti nouam docuit oblationem,
 quam Ecclesia ab Apostolis accipiens in uniuerso mundo offert deo, qui aliis
 menta nobis prestat, primitias suorum munerum, in nouo Testamento: de
 quo in duodecim prophetis Malachias sic pre significauit. Non est mihi quos
 luntas in uobis. &c.* That is to saye. **Pea** and also he ge-
 uinge counsaile to his disciples to offer vnto
G O D the firste frutes of his creatures, not
 as that god had anye nede thereof, but that
 they them selues shoulde neither be vnfruitful
 or vnthankful, he did take that bread which
 was of the creature of **G O D**, and did geue
 thanks, sayinge. This is my bodye. And ta-
 kyng like wyse the cuppe or chalyce, whiche
 also is made of that creature whiche emōgest
 vs is commonlye (That is to saye wyne) he dyd
 confesse it to be hys bloude. And of the newe
 testamente, he did teache a newe oblation or
 sacrifice

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sacrifice, Which oblation the churche taking
or receauyng of the Apostles, doeth through-
out the hole worlde offer vp to **G O D**, who
geueth vs our fode as the fyrste frutes of hys
gyftes in the newe testament, of whiche offe-
rynge Malachias one of the xii. prophetes did
prophecie in this maner. I haue noo pleasure
in you. &c.

And thys foresayd sacrifice of the body and bloud
of our sauour Chryst in the sacrament of the Aultare
was not onely longe before Chrystes commynge in
most playne sorte prophessed of, by the prophete Ma-
lachy (as you haue hearde) but also it was in maner
euén in the beginning of the worlde prefigured by the
oblation of Melchisedech the Puerte of Almyghtye
G O D, in that he offered breade and wyne and dyd
blesse Abraham the patriarche, as it is wyrtten in the
xiiii. chapter of Genesis. And that thys oblation of
Melchisedech beynge one of the most notable figures
of the olde testament, was fulfilled and performed
of Chryste himselfe, when he instituted thys sacramēt
and daylye is in the Masse (by the commaundement
of Chryst at the tyme of the institution thereof) per-
fourmed and fulfilled, ye shall here by the vndouted
aunthorities of the fathers, which were in the prima-
tiue churche, and fyrste ye shall note what the blessed
Martyr Saynt Cyprian dothe write hereof in hys
treatyse *de cena domini*, where he speaking of the institu-
tion of thys sacrament hath these wordes.

signifi

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Significat a olim a tempore Melchisedech predeunt sacramenta, et filijs Abraham facientibus opera eius, summus sacerdos panem proferret et uinum. Hoc est (inquit) corpus meum. Manducauerant et biberant de eodem pane et calice secundum formam uisibilem, sed apte uerbis illis, cibis ille communis, tantum nutriendo corpori commodus erat, et uita corporali subsidium ministrabat: sed ex quo a domino dictum est, hoc facite in meam commemorationem, Hec est carnis mea, et hic est sanguis meus. Quotiescunque hijs uerbis, et hac fide actum est. Panis illi substantialis, et calix benedictione solenni factus ad totius hominis uitam salutemq; proficit simul medicamentum holocaustum ad sanandas infirmitates, et purgandas iniquitates existens.

That is to saye: The sacramentes in times past from the tyme of Melchisedech, prefigured do come forth. And the most high priest vnto the chyldren of Abraham doyng his workes doeth brynge forthe breade and wyne. Thys is sayth chryste my bodye: they dyd eate, and they did drinke of the same breade and of the same cuppe, after the visible forme, but before these wordes, that common foode or meate was apt or fitte onely to nourishe the bodye & did geue sustenance to the corporall life: but after that it was sayd of our Lorde, doo you thys in my remembraunce, this is my fleche, and this is my bloude, as often as with these wordes, and with thys saythe, the thinge is done, that substanciall fode, and that cuppe consecrated or sanctified wyth the solempne benediction or blessinge, doethe profite vnto

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unto the life and helth of the whole man, be-
 inge bothe a medecine and also a pryncypall
 offeringe to heale our infirmities, and also
 to purge our iniquities.

The same Saynete Cyprian also in hys seconde
 booke of Epytles and hys thyrde Epytyle (speaking
 of thys sacrifice) sayeth thus. *Si Iesus Christus dominus et deus
 noster ipse est summus sacerdos dei patris, et sacrificium deo patri ipse
 primus obruli, et hoc fieri in suam commemorationem precipiet. Vtique
 ille sacerdos uice Christi uere fungitur, qui id quod Christus fecit,
 imitatur. Et sacrificium uetum et plenum, tunc offert in ecclesia deo patri si
 sic incipiat offerre secundum quod ipsum Christum uideat obrulisse.*

That is to saye. If Iesus Chryst our Lorde and
 G O D, be hymselfe the highe preste of God
 the father, and he hym selfe did firste offer the
 sacrifice to god his father, & did comaunde also
 that to be done in his remembraunce, truly that
 preste doth verely occupy the place of Iesu of
 Chryste, who doth folow that whych Chryst
 did. And then doth the priest in the church of-
 fer by to G O D the father a true and a full
 sacrifice, yf he so begynne to offer, as that he
 hathe sene Chryste to haue offered. Thus much
 sayeth Cyprian.

And here to omitte manye, or rather innumera-
 ble authorities, and sufficient proofes, as concernyng
 this sacrament or sacrifice of the Masse, you shall here
 one authoritie of S. Ambrose, who was aboute or
 eleuen hundred yeaeres agoe, and by hym also ye shall
 well

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well perceau, that the name of Masse is not too strange a thyng or so aneto an inuention as men wolde make it. For S. Ambrose in hys fyfte booke of epystles and the .xxiii. epylle, wytyng vnto hys syster Marcelina, of a certayne trouble and tumulte, wherch in the cite of Mylayne where he was byshoppe, did chaunce vpon a sondaye in the morninge, while he was at diuine seruice, doth saye thus.

Egotamen massein munere Missa facere cepti, dum offero, raprum cognouit populo Castulum quendam quem presbyterum dicebant. Arriani hunc autem in platea offenderant transcurres: amarissime fieri et orare in ipsa oblatione deum cepti, ut subueniret.

That is to saye. Yet for all that I dyd abide in mine office or diuine seruice, I dyd begynne to saye Masse, And when I was at the oblation, I did vnderstande one called Castulus (Whome the Arrians wolde take for a priest) to be violentlye taken of the people. Hym in dede they passynge in the strete hadde founde, moste bitterly I beganne to wepe, and to praye to god euē in the very oblation, that he woulde succoure or helpe.

Accordynge whervnto the blessed martyr Ignatius in his sixte Epylle wyrtten, to the Smyrniens doth saye thus. *Non licet sine episcopo, neque offerre neque sacrificia immolare, neque missas celebrare.* That is to saye. It is not lawefull without the Bishope neither to offer, neither to immolate the sacrifice, neyther to celebrate or saye Masses. And the thyng be

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ynge so it maye greatly be matueyled, that this word Masse, beyng so auncient in the Catholyke church and so termed amongst the auncient fathers thereof shuld be taken for so great an eye soore, or soo obpouse a thing, as amongst our late scymaticall preachers, it hath bene impudentlye taughte, who to blynde the peoples eyes, and do deceaue there eares, haue erroneouslye, and maliciouslye sayde, that nether the worde Masse, nor the thyng therein conteyned, haue bene of olde tyme allowed or vled in Chrystes church. Shortly to make an ende of testimonies, or ppoofe of the fyrste vble of thys sacramento, whiche we doo saye to consyste in the sacrifyce therof, ye shall haue onely one testimonye more in this parte, in whiche testimonye, besydes the ppoofe of the sacrifice, it is further also declared, that the wordes of Chryst, beyng dulye by a lawefull preist pronounced, whatsoeuer his lyfe or conuersation be, better or worse, the wordes alwayes, yf there be no other let, do take theyr full effect, and operation: Yea, and moreouer that the sayd sacrifice of the Masse doth stande in his full force not withstandinge. And the sayde testimonye is the sayinge of s. Chrysostome, in his seconde homily vpon the seconde epistle of S. Paule to Tymothy, where he wyrtethe thus, *Volo quidem adijcere mirabile, & nolite mirari, neq; : turbemini, Quid uero istud est? Sacra ipsa oblatio siue illam Petrus, siue Paulus, siue cuiusuis meritisacerdos. offerat eadem est, quam dedit Christus ipse discipulis quamq; sacerdotes modo quoq; consiciunt. Nihil habet esia quam illa minus. Cur id? quia non hanc sanctificant homines, sed Christus qui illam ante sacrauerat. Quemadmodum enim uerba que loquutus est Christus, eade sunt que sacerdotes nunc quoq; pronunciant, ita & oblatio eadem est:*

A

That

That is to saye. And in dede I wyll adde plain
lye a meruelous thinge, and yet do you not
Wonder, nor be you troubled. But What is
that, Wyl you say: The sacred or holye obla-
tion, Whether Peter doth offer it or Paule, or
of What soeuer meryte the preist be, it is the
verye same thinge Whiche Chryste hymselfe
dydde gyue vnto his disciples, and the same
Whiche the preistes nowe doo make. Thys
hathe no lesse then it: And Whye soo because
men doo not sanctifye this but Chryste Who
sanctified or consecrated that before. For like
as the Wordes Whiche Chryst dyd speake be
the selfe same Whyche the preistes nowe also
do pronounce, euen so the oblation or sacrifice
is the same.

of the recea-
uing of the
Sacrament

AND nowe to come vnto the other vse it is to wytte,
of the receauynge of the Sacramente, ye shall note,
that althoughe oure Sauoure Iesus Chryste, at the
first institution of this sacramente, dydde minister it
vnto his disciples, whiche were than presente, vnder
both the kyndes of bread and wyne, Yet that fashy-
on and maner of ministringe is not soo necessarye to
the receauer (excepte it be to the preist, whan he doth
consecrate) that without the due obseruation of that
waye, man myght not receaue that blessed sacramēt
to his saluation. For the benefyte or hurte that com-
meth to a chrysten man, by receauynge of this sacra-
ment

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mente standeth not in the fashyon or maner of receauynge of it, vnder one or both kyndes, but in the woorthynesse or vnworthynesse of the thyng conteyned in the same. For he that receaueth this Sacramente worthelye, vnder the one kynde, as vnder the forme of breade onely, receaueth the hole bodye and bloude of Chryst, and as many and great benefittes of Chryst as he that receaueth it in both kyndes. And therefore if any man should teache, that the laye people (which by the ordinaunce and auncient custome of the catholyke church, haue vsed to receaue this holy sacrament in fourme of breade onely) be seduced and soo cause them to thynke, that the holle bodye and bloude of Chryst, where not comprehended in that onely forme of breade, as well as in both the kyndes, this doctrine ought vtterlye to be refused and abiected, as a verye pestiferouse and deuelyshe doctryne. For surely scripture teacheth the contrary, and also naturall reason, althoughe it cannot comprehend the hole mystery of this sacrament, yet herein it teacheth vs agreablye wth scripture, that liuely bodye cannot be without bloud and therefore men ought to be ledde from that sonde opinion (yf any such be) both by that faith, and credit which they do owe vnto scripture, and in this poynt also by naturall reason. And chrysten men knowinge this, ought not to grudge at thys fourme and maner of receauynge of this sacrament vnder one kynd, vsed and allowed by the catholyke church, both to auoide that erreure afore reherled, and also for manye other weyghtie considerations, concernynge bothe the honor of the sacramente, and the libertye, and commodi-

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tie of the hole church, saying that not onely lay men, but also prestes (sauinge whan they do consecrate) do vble to receaue thys Sacrament none other wyse. Let chrysten men therfore humbly apply them self, to put all erronious fantasies cleane out of ther hartes, and satisfie them selues with this, that when they receiue the sacrament worthely, though it be but in one kind they loose no parte of the profyt and benefyte promysed by vertue of the sayde Sacramente. And yet to stablyshe this poynte (touchyng the receauing of this sacramente vnder one kynde) both with testimonies of scripture, and also other wyse, ye shall vnderstand, that whan our sauour Christ did deliuer this sacramente vnder bothe kyndes, in the institution thereof, he of purpose had onely his twelue Apostles with hym, to declare vnto vs that he there dyd rather prescribe vnto them being prestes, how they and theyr successours should consecrate, and offer, and also they them selues in theyr ministry receaue the same, than howe it shoulde be receaued of other, not beyng of the same vocation as the Apostles were of. And therfore it was neuer yet lawfull, but very straytely to be punished yf a prest whan he dyd consecrate, and offer the same, dyd not withall receaue it vnder bothe kyndes. Wherein appeareth (the circumstaunces of the institution beyng well marked and consydered, that the commaundement and charge geuen at that tyme by oure sauoure Iesus Christ, doth not of necessitie bynde the laye men, noo no: yet the preste, (but when he sayeth masse) to receaue vnder both kyndes. Therefore many tyme in Scripture, mentyon

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is made but of one kynde onely, as apperteynyng generally vnto all men, it is to wytte, of the sacramente to be receaued vnder the fourme of breade, wythoute any mention made of the other kynde or forme. As in the. vi. of John, where our sauour in a greate multitude of people, (besides hys apostles) makynge promes of thys sacramente to be geuen by hym, in tyme then yet to come, sayeth. *Panis quem ego labo caro mea est, quam dabo pro mundi uita* That is to say. **The breade whiche I wil geue is my fleche, whiche fleche I wyll geue for the lyfe of the worlde.** Saynte Luke also in hys. xiii. chapter of hys gospel, telleth how that our sauour Christ after his resurrection, dyd appeare in a straunge forme or shape, to two of hys dyscyples goinge towarde Emaus, and when he had a good whyle walked and talked wyth them, and yet they knew him not, at length they came to Emaus, wher Christ sittynge with them, toke bread, blessed it, and brake it, and gaue it vnto them, and by and by theyz eyes were opened, and they knewe hym, and he vanished out of theyz sight. Thys breade so geue in Emaus to the two disciples, S. Augustine in his thyrde boke, *De consensu euangelistarum* And saynte Chrysostome in hys xlii. homilye vpon Mathewe, and Theophilus also, auncienter then any of them both, do expounde to be the Sacramente of Christes bodye; and yet ther the scripture (as in sundrye other places els) doeth make no mentio of the other kinde or forme, (it is to wytt, of the Sacramente vnder the fourme of wyne) to haue bene geuen vnto them,

Co

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To this consideration appertayneth also, the wonderfull feedinge of the chyldren of Israell, in wyldernes, the space of .xl. yeaeres, wyth a straunge breade called Manna, being a figure of this sacrament, as it belongethe to all chrysten people, who throughe the huge wildernes of this worlde do passe towarde the true land of promyse. And yet farther to confyrme thys thyng by an auncient and weightye testimonie ye shall here what is recorded by the excellent Auctor Nicophorus Calistus, who beyng aboute a thousande yere ago, in his worke called *Ecclesiastica historia* in the .xiii. boke and in the seuenth chapiter thereof (wrytynge of a certayne woman, who obstynately longe tyme refused to receaue the catholyke rites, of Chrystes Churche, and so obstinately, that although byr husband moste earnestly labored with her in that matter, and dyuerse tymes soze dyd fall out wyth her yea and threathned her ferther displeasure, yf she would not vniformely receaue the chrysten relygion and sacramentes, yet in her harte she would be perswaded, neuerthelesse at length dissemblyngly, she fained herselfe to be by hym herein perswaded, and thereby on entyndng by fraude to cloke her doynges and to perfourme moze easely her purpose, she made one of her maydes (whome she trusted verye well pryncipe of her entent and purpose) he thus wryteth. *Mulier, postquam per simulationem annuit, ex ancillis (quam fida sibi esse credebat) uni quid factura esset, credidit: ut per fraudem uirum falleret. Et sacrorum misteriorum tempore accedens illa, donum sicuti mors erat (qui scris insitui sunt quid dicam intelligunt) accepit, atque id retinens, perinde atque orationi uacata se inclinata submisit: mysteriumq; sacro factum oculis*

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nit, et que ei sſſeſſebat ancilla, pro eo panem communem domo altarum
obtulit, quem illa ori admouens, in lapidis naturam induratum eſſe, dum den-
tibus atterere conatur, ſenſit. &c. That is to ſaye: **This Wo-**
man (after that he by diſſimulatio had graſ-
ted, or agreed) did vnto one of her handmay-
dens (Whome he thought to be faithfull vn-
to her) tell or ſhelue what he intended to
do: to the intente that by fraude he myghte
deceyue her huſbande. And he the ſayde wo-
man commyng in the tyme of the holy miſte-
ryes, dyd take the gyfte as the cuſtome or
maner was, (What thyng I ſaye or meane
When I ſay that, they e are instructed in chri-
ſten religion doo vnderſtande well) And ke-
pyng it, as thoughe he woulde haue fallen
to prayer, leanyng doune warde, bowed
her ſelfe and did hide the moſt holy myſterye
And her handmayden which ſtoode by her,
deliuered vnto her for the ſayde myſterye, the
commen breade which he had brought with
her from home, whiche common breade he
the ſayde woman puttyng it to her mouthe
dyd the meane whyle he went about to haue
broken it with her tethe, ſele or perceyue it to
be hardened, as turned into the nature of a
ſtone, &c.

by

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By which most notable hystorie (besydes other goodly matters there in recorded) it appeareth moste evidently that euen at the same tyme, the sacrament of the Altare was ministred vnto the laye people vnder one kynde only, it is to wytte, vnder þe forme of breade. For yf ye consider well the wordes whiche do expresse the acte, and there wyth do note and remember the intent of þe woman to deceaue her husband in the recepte of this sacrament, there can be no dout hereinouer and besydes all this it is euident by further recorde, that al the hole body of Chyristendome with longe and moste diligent deliberation examynynge this matter aboue .vii. scoze yeres ago, by reaso of certayne disordered persones in the kyngedome of Boheme, which sterted by emongest the people of þe sayde realme, greate vnyuetnes (the lyke whereof ye knowe well inough hath by other in some othere places with toth and nayle, bene attēpted and sette forth) touchyng thys maner of recepyng vnder one kynde, dyd then find, that laye men and women had of very aunciente tyme before those dayes, vsed the same fashon of receauyng the sacrament onelye vnder the forme of breade, and that vse in the churche, to haue bene also in the former ages, generally commēded and allowed, as maye appear both in the viii. session of the generall consayle holden at Constans, & also in the thirtieth Session of the general counsaile holden at Basyll, aboute sixt scoze yeres ago, where thus it is wytten.

Laudabilis quoque consuetudo communicandi laicum populum sub una specie ab ecclesia et sanctis patribus rationabiliter introducta, et hactenus diuissimi

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diutissime obseruata, & a doctoribus diuine legis, sacramentum scripturarum,
atque canonum, multam peritiam habentibus, iam a longeno tempore com-
mendare pro lege habenda est. nec alicui licitum est eam reprobare, aut sine
authoritate ecclesie ipsam immutare. That is to say. **The law**
dable custome also to communicate or how-
sel the laye people vnder one kynde or forme
beyng by the churche and holy fatheres With
good reason brought in, and hitherto of most
longe tyme kepte or obserued: and also of the
docters hauyng great knowledge of the di-
uine lawe, of the holyscryptures, and of the
Canons nowe of longe tyme commended,
must be had or taken for a lawe: nor lawfull
it is to any man for to reprove it, or Without
the auctorite of the churche to chaunge it.
The thing thus beyng mete & conuenient it is that by
authoritie of the churche (which is as Saynt Paule
sayeth in his first epistle and thyrde chapter to Timo-
the. *Columna & firmamentum ueritatis.* That is to saye. The
Pyller and staye of truth. So contente & satysfye
 vs well in thys behalfe. Hauyng nowe spoken of the
 institution of thys sacrament, and also of the vse ther-
 of, consequently there remayneth (accordeinge to the
 promysed order) to speake of the thyrde and last part,
 whiche is of the inestimable fruite procedynge of the
 ryght vse of the sayde sacrament. And because the vse
 is (as we haue sufficiently here before proued) in
 two sortes, it is to wytte in offerynge and in recep-
Z. uynge

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wyng thereof, it shall therefore be expediente leuerally
 to entreate of the specyall fruite of them bothe. And
 fyrst touchyng the fruite of the sacrifice of the masse,
 we must vnderstand, that betwene y sacrifice which
 was made vpon the crosse, & the sacrifice of the masse,
 as concernyng the substance of the thyng offered,
 there is no difference, forasmuche as in that respectte,
 it is one and the same, though the maner of offerynge
 be diuerse, as hath bene shewed and proued hereto-
 fore vnto you. For in the sacrifice made vpon the
 Crosse, there was the visible forme and shape of Chri-
 stes bodye beyng man, yea and the visible fleshe and
 bloude of Chyyst in the natie forme of fleshe & bloude
 but herein this sacrament the same fleshe and bloude
 of Chyyst being truly in substance, is set forth not
 in the natie formes of fleshe and bloude, but vnder
 the formes of breade and wyne. And therefore emon-
 gest the most aunciente fathers, beyng of the Greke
 churche, & also of the Latyn. The one sacrifice (made
 vpon the crosse, is called a bloudy sacryfyce, because vi-
 sibly, there, out of the syde of Chyyst bloude was shed.
 And the other (whyche by the Preyste is offered at
 masse vpon the Altare) is named. *Incruentum sacrificium*,
 that is to saye: A sacrifice vnbloudye or wyth-
 out bloudshedynge. not because there is no bloude
 there, but because there is no visible effusion of bloud
 beyng there neuerthelesse in substance (as we at
 large before haue proued) both the fleshe and bloude,
 of Chyriste. And because ye shall not thynke, that this
 distinction or diuersitie is an imagination or a newe
 inuention, ye maye for the tryall hereof, read the gret
 and

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and notable famous Counsailes, and other verve
weyghthe auctorities of the Catholike Church. And
first ye maye fynde in the epistle sente to Nestorius. from
the Counsaile of Ephesus this same difference noted,
in whiche Counsaile, Saynte Cyrill at that tyme
was presidente, and that difference or distinctyon is
confirmed agayne by the same Cyrill in his treatyse
agaynst Nestorius, *anathematismo undecimo*, and in the gene-
rall counsaile kepte at Noyce, there is used in the Ca-
nons thereof, the same distinction, whyche is before
specyfied. Nazanzen lyke wyse in his verbes to the
bysshoppes, and in his firste inuective agaynst Julian
hath the same distinction. And so haue sondre other
ryght aunciente fathers. And passynge from thys
distinction to declare vnto you, the effecte and fruite
that cometh of the dew oblation of the body & bloude
of Christ in the sacrifice of the masse, ye shal vnderstand
that nothinge beinge so acceptable vnto the father of
heauen, as is the body & bloud of our sauour Christ his
sone, the catholike church therfore in al the conclusions
of prayers & petitions, that are made vnto the father
is accustomed commonlye to saye. *Per Christum Dominum
nostrum*, that is to saye. Throughe, or for the sake
of our Lorde Christe, or suche lyke wordes, ten-
dyng euer to the same purpose, nothyng doutynge
but that the thyng which is so asked in his name,
shall sooner be attayned, in as muche as Christ hym
selfe, both learned vs so to doe, and adioyned thereto
the promyse of obteynnyng the same, as maye appeare
in the .xvi. of Iohn, where Christ sayeth thus. *Si quis
petierit patrem in nomine meo, dabit vobis* that is to saye: **¶**

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ye aske my father any thinge in my name he
Will geue it vnto you.

Nowe the Catholyke
churche doeth in the sacrifice of the masse, not onelye
praye in the name of Chryste (as in other her prayers)
but wyth prayer doeth also offer vyppre, and exhibyte
therein vnto the father in heauen the bodye & bloude
of hys Dearelye beloned sonne our Saviour Iesus
Chryste, by that meane (as beyng the very cheyfe and
iucomparable meane, passinge all other meanes) to
obteyne most frutesfully, most habundantly, & moste
assuredly all the merites, and benefytes of Chrystes
Deathe to be applied vnto vs, and that suche prayers
as are made in the time of the masse, and the sacrifice
thereof, are sperevall and aboue all other effectnall S.
Augustyne proueth by scripture, dicussynge mooste
exactly thys place of S. Paule in the second chapter
of hys fyrst epystle to Timothe, where Saynt Paule
thus wyrteth.

*Obsecro igitur primum omnium fieri obsecrationes, ora-
tiones, postulationis, gratiarum actiones, pro omnibus hominibus, pro regis
bus et omnibus qui in sublimitate consti uti sunt, ut quietam et tranquillam
uitam agamus, in omni pietate et chastitate: hoc enim bonum est et accep-
tum coram saluatore nostro deo qui omnes homines uult saluos fieri et ad
agnitionem ueritatis uenire*

That is to saye. I besech you therefore aboue
all thynges that obsecrations, obtestations,
supplications, and thankes geuyng, be made
or had for all men, for kynges, and for all the
whyche are in high aucthoritie, that we may
lyue a quiet and a peasable lyfe, in all god-
lynes

THE SACRAMENTE OF ORDER

lynes and honestye. For that is good and acceptable before **GOD** our Sauoure whose Wyl is all men to be saued and to come to the knowledge of the trueth. Upon whych place **S.** Augustyne discoursynge very dilygentlye in his lviij epistle wyrtten vnto *Paulinus*, doeth saye that by those foure seuerall wordes of Saynt Paule, it is to wite, obsecrations, obtestations, supplications and thankes geuyng, are mente the foure seuerall partes frequented in the hole Catholyke Church, in the diuine celebration whych is done at Goddes boorde. As by the fyrst worde obsecrations, to be vnderstand al that whych is sayde at the altar before that the breaue and the chalyce set vpon the altare be blessed. By the secound worde (Whiche is obtestations) to be mente all those prayers whych be sayde from thence vnto the fractions of the hoſe, in declaration of whych parte Saynt Augustine doth expressely call thys sacrament the oblation of the holye Altare. And by the thyrde worde Supplications to be vnderstanded that part wherein the byshoppe, after the foresayd fractions doth turne vnto the people and blesse them and wherein also the sacramente is receyued. And fynally by the fourth worde Which is thankes geuyng, to be ment, the very end and conclusion of the diuine celebration. All whych thynges concernyng the mynde of **S.** Augustine vpon those foure wordes of **S.** Paule, ye maye more at large

THE EXPOSITION OF

large synde in the foresayde epistle of S. Augustine.
So then this place of Scripture, thus vnderstanded
doth most manifestly and evidently declare the great
frute and commoditie of the masse, and the oblation
of the same, for immediatly in S. Paule foloweth,
that these foure partes should be executed to the ende.

Vi quietam et tranquillam uitam agamus in omni pietate et chastitate.

That is, **To the ende that We mighte liue
or leade a quiet and peaceable life in all god-
lines and honestie.**

where is to be noted that
when saynct Paule gaue thys exhortation to Tymo-
thy, chrysten men euery where dyd lyue vnder the do-
myinion of heathen princes and yet S. Paule would
these foure partes to be amonge the Chrysten menne
frequented and vled, yea for the sayd heathen princes
that they eyther shoulde perfectlye be conuerted there
by, or at the least some what relent from they: soo out-
ragious and cruell dealyuge wyth the chrysten men,
beynge they: subiectes. But nowe farther to procede
in declaration of the inestimable fecte, and fruyte
whych commeth of thys sacryfyce of the masse, it shal
be necessarye here to note vnto you, that the fruyte
thereof doth not onely extende it selfe to people beyng
yet here vpon the earth lyuyng, to purchase thereby
vnto them (hauiug good harte & minde to take and
receyue the profite thereof) grace and mercy at gods
handes, but it is also fruitefull vnto as manye as de-
partyng thys presente lyfe, are not utterly excluded
from the fauour of God, and the hope of the fruite
of the godheade, in as muche as suche are members of
Chrystes

THE SACRAMENTE OF THE ALTAR

Chrystes mysticall bodye, hauynge buylde hypon
Chryste the foundation, not onely golde, syluer, and
 precyous stones, but tymbre, hey, and stubble also
 whyche by fyre must be consumed, before they can en-
 ter into the kyngdome of heauen, where is all puritie
 cleannes and perfection. And that these sortes maye
 by the sacrifice of the Masse, be releued, and the so-
 ner deliuered oute of theyr paynes, and therebpon
 be receaued into eternal ioye, there are besyde the be-
 rye **Scriptures** of **God**, infinite authorities, of the
 most auncient fathers of **Chrystes** Catholyke **Chur-**
che, of which authorities, we here nowe alledge cer-
 teyne of the mooste notable vnto you. And fyrste we
 wyll brynge in **Sainte Chrysostome** in hys. 66. ho-
 milye, ad populum antiochenum. where he wyrteth in thys
 maner. Non temere ab apostolis hec sancita fuerunt ut in tremendis mys-
 teriis, defunctorum agatur commemoratio. Sicut enim illi inde multum
 contingere luerunt, utilitatem multam. Stante sequidem uniuerso populo ma-
 nus in coelum extendente coetu item sacerdotali, ierendoq; posito sacrificio
 quomodo deum non placaremus pro istis orantibus, sed hoc quidem de hiis qui
 in fide migrant. that is to saye. **Not** Withoute greate
 cause, of the **Apostles** these thinges were de-
 creed, that, in those dreadeful misteries. (mea-
 nyng the sacrifice of the Masse, where there is pre-
 sented and offered to god the father the body & bloud
 of hys most deare beloued sonne **Iesu Chryst**: in the
 presence or handlynge of whome, we oughte to trem-
 ble least by our unworthynes or misorder, we shoulde
 otherwyle behaue oure selfe then the worthynes and
 dignitie of that sacrifice requyeth) the commemo-
 ration

ration of the deade shoulde be had or made, for
in dede they knowe well that greate com-
moditie and profytte doeth come to the deade
therby. For when all the people doeth stande
holdinge vp they haudes to heauen, and the
companye of the priestes lyke wyse, and also
the dreadfull sacrifice belayed vpon the Al-
tare, howe can it be, but we shall appeale or
mitigate **G O D** prayinge for the saide dead:
but this yet is to be done for suche as doe dye
in the fayth. Thys sayeth Chrysostome.

And the same Chrysostome also, in his .xli. homily
vpon the fyrst epistle of S. Paule to the Corinthians
reprovyng suche as dyd immoderate lymente the
death of their frendes, writeth in thys maner.

*Sed quoniam abiret inquis ignoras? uel recte uixit uel secus. utrinque, quo
profectus sit, constat. Id ipsum est quod perturbat, inquit, quia decesserit
peccator, sunt hec subfugium et praeextus. Nam si tu idcirco mortuum do-
les, formare et componere uiuentem oportebat. Verum tuas tu uices, non
huius deploras. Arboret peccator sane, gaudere deest, peccata impedita esse
et non accumulatum malum? utique quorum fieri potest, ut uiuetur, non
lachrimis, sed prece, supplicationibus, elemosinis, oblationibus. Non est tes-
mere hoc excogitatum nec frustram memoriam mortuorum inter sacra misce-
ria celebramus, aut accedimus pro istis agnum illum iacentem, et peccata
mundi tollentem deprecantis sed ut his consolatio hinc aliqua fiet, Nec tes-
mere qui altari assistit inter horrenda mysteria clamat. Pro omnibus in Chris-
to dormientibus, et pro his qui memoriam celebrant illorum. &c.*

That is to say. But thou saiest, I can not tel whi-
ther he is gone. Canst thou not tell: eyther he
lyued

THE SACRAMENT OF THE AVLTHER

lyued Well, or els other wyse, on both sides it
 is certaine Whither he is gone . But then
 saith thou) that is it, that trobleth me because
 he departed a synner. Let this be your excuse
 and preterte. For yf therefore thou art sorry for
 him now he deade, thou wouldeste haue enfor-
 med and redressed him While he was alyue,
 but thou lamenteste thyne owne cause and
 not his. Althoughe truely he be gone a sinner
 thou oughtest to reioyse, that hys synnes are
 stayed or letted, and that vyce is no more hea-
 ped or encreased, and thou oughteste to ende-
 uoure thy selfe by all meanes possible, that he
 maye be holpen, not With teares, but With
 praier, With supplications With almes dedes
 and oblations. It is not vnaduisedly or With-
 out cause deuised, ne yet in vaine do we cele-
 brate the memorie of the deade, While we be
 at the holye misteries, or doo come prayinge
 for the deade) vnto that lambe there lyenge,
 Whyche taketh awaye the synnes of e world
 but that thereby some comferte, maye be vn-
 to the sayd deade, yea not Without a greate
 cause it is, that he Which standeth at the au-
 tare, Whyle he is aboute the dreadefull myste-
 res

ries, doth crye, sayinge. For all them Whyche
 slepe in Chryst, and for al them Whych do ce-
 lebrate theyr memorie. &c. S. Auguſtine alſo in
 the, xxii, ſermon De uerbis apoſtoli, wytteth thus. Orationi-
 bus uero ſanctę eccleſie & ſacrificio ſalutari, & elem. ſinis que pro eorū
 ſpiritus eroganur non eſt dubitandum mortuos adiutari, ut cum eis miſe-
 ricordius agatur a domino q̄ eorum peccata meruerunt. Hoc enim a patri-
 bus traditum, uniuerſa obſeruat eccleſia, ut pro eis qui in corporis & ſans-
 guinis communionē de ſuncti ſunt, cum ab ipſum ſacrificium loco ſuo comme-
 morantur, oritur, ac pro illis quod q̄ id offerri commemoretur, cū uero eorū
 commendandorum cauſa, opera miſericordię celebrantur, quibz eis dubitare
 ſuffragiari, pro quibus orationes deę non inani er allegantur? Non omnino
 ambigendum eſt, iſta prodeſſe de ſunctis ſed talibus qui ita uiuerint ante
 mortem, ut poſſint eis hæc utilia eſſe poſt mortem &c. That is to ſai-
 we ought not to doute but that the deade by
 the prayers of the holye church, by the holi-
 ſome ſacrifice, and by the almes Whyche are
 giuen for theyr ſoules, are holpen, that GOD
 maye be moze mercifull vnto them, then ther
 ſynnes haue deſerued, for the vniuerſall chur-
 che doth obſerue or kepe this, as a thyng de-
 lyuered or leſte vnto her from the auncient fa-
 thers, that for thē Whiche haue departed this
 lyfe in the communion or ſellowſhippe of the
 body and bloude of Chryſte, prayer ſhoulde be
 had or made, Whan at the celebration of the
 very ſacrifice, the perſons departed, are in their
 peculier place remembred & mentioned alſo to
 be made, that the ſacrifice is offered for them.

And

THE SACRAMENT OF THE AVLTER

And When the Workes of mercy are done for the departed, they thereby to be commended or betaken to the mercye of God Who canne doute those Workes to releiue them for Whō prayer is not vayneelye alleged or made, it is not to be doubted at all these thynges to profyte or auayle the deade, and yet but to suche Who so haue lyued before their deathe, that these thinges maye be profytable vnto them after their departure or death. &c.

Herevnto may be added one notable discourse of S. Augustyne, nothyng so longe as frutefull whyche is wyrtten in his treatyse called *Enchiridion ad Laurentium* in the. cx. chapter of the same, in these wordes. *Neq; ne gradus est d. sunt. Forum animas pietate suorum uiuentium releuari, cum pro illis sacrificium mediatoris offertur, uel eleemosynae in ecclesia fiunt. Sed eis haec profiunt, qui cum uiuerent, ut haec sibi prodesse possint, emeruerunt: Est enim quidam uiuendi modus non tam bonus ut non requirat ista post mortem nec tam malus ut ei non profint ista post mortem. Est uero talis in bono, ut ista non requirat, & est rursus talis in malo ut nec his ualeat, cum haec uita transierit adiuari. Quid circa hic omne meritum comparatur quopossit post hanc uitam, releuari quispiam uel grauari. Nemo autem se speret, quod hic neglexerit cum obieret apud deum promereri. Non igitur ista quae pro defunctis commendantur si frequentat ecclesia, illi apostolicae sunt, Christi, ut referat unusquisq; secundum ea quae per corpus gessit, siue bonum, siui malum, Quia etiam hoc meritum sibi quisq; cum in corpore uiueret, comparauit, ut ei possint ista prodesse non enim omnibus profiunt. Et quare non omnibus profiunt? Nisi propter differentiam uitae, quam quisq; gessit in corpore, Cum ergo sacrificia siue altaris, siue quarumcunq; eleemosynarum pro baptizatis defunctis omnibus offerantur, pro non ualde bonis, gratiarum rationes sunt, pro non ualde malis propitiationes sunt, pro ualde malis & si nulla sint adiumenta mortuorum qualescunq; uiuorum consolationes sunt.*

THE EXPOSITION OF

That is to saye. And it is not to be denyed that the soules of the deade, through the deuoty on of theyr frendes beinge yet aliue, are relieved or eased, Whan as for them, eyther the sacryfyce of oure mediatoure is offered vpppe, or almes is geuen in the churche. But these thynges are auayleable to suche, as in theyr lyfe tyme, dyd deserue. that the same myghte doo them good. For there is a certen maner of life and conuersation, neyther so good or persytte that it requirerth or nedeth not these thynges after death, nor yet so badde, that after the departinge out of this present lyfe, it maye not thereby haue profytte and commoditie. But there is suche state of life in the good man that it requierth not such thinges. And again in the extreme Wicked man, suche as the state of his lyfe, that Whan he goeth oute of thys world he can not by anye deuotion of the lyuinge be holpen. Wherefore here in. thys lyfe, all deserte or merite is purchased. Wherebye a man after thys lyfe maye either be relpeued or greued. And let no man hope, that he can after his decease, obtaine of God that thyng, which he here hath neglected. And therefore these suffrages which the churche dothe vse

THE SACRIMENT OF THE AVLTAR

or frequent for the Deade to be receaued into more fauor or mercy With god, are nothyng contrary to that saying of the Apostle saynte Paule, Where he sayeth: For all We shal stand before the iudgement seate of Chryst that eue ry one of vs may receaue, (accordynge to the dedes Which he him selfe heare in bodye dyd) eyther good or euyll. Because euerye manne Whyle he liued in the bodye, dyd procure to him selfe this merite also (it is to wytte) that these suffrages may be profitable vnto hym. For vndoubtedly these thinges are not auailable to al men, and Whye is that? But by reason of the difference in the life and conuersation of eueryche man, Whiche he dyd vse While he here liued on the earth, Wherefore, When the sacrifices either of the aultar or of any maner of almes, are offered for all Chrysten soules departed, the sayde sacrifices for very good mē departed, are thankes geuings and for suche as deceased, beinge not verie euill, they are propitiations, and finallie, for the Wicked or verry euill, though they are no helpes to them, being deade, yet they are to them Which are alieue, some kinde of comforts.

And

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And now forasmuch as we haue thus fully & plainly
by sufficient auctorities declared, that the sacrifice
of the masse, or (as saynt Augustyne, in his foresayde
proces doth call it) the sacrifice of the Altare, is a
unayleable for the deade, no man oughte or can doute
but that the same is also auayleable to men yet liuing
which with fayth and deuotion moste humblye praye
almighty god especially in the tyme of thys sacrifice
to applye vnto them by Chryste, that remission and
grace which was purchased and deserued by hys
passion before. And yet as we haue in all other the
former poyntes concernynge the sacramente of the
Altar, so wyll we heare also alledge some plaine and
pythy testimonyes for the confirmation of this parte
And fyrste you shall call to youre remembraunce the
sayng of the Prophete Malachy (whiche is here be-
fore in thys processe, alledged for the profe of thys sa-
crifice) and note that forasmuch as god therein doth
say that the sacrifices of the olde lawe should cease &
gyue place to thys pure and cleane sacrifice (whych
is offered by to hym throughout the hole worlde) as
to a most excellent and most acceptable sacrifice in
hys syghte, therefore all those sondrye commodytyes
whiche are in Moyses lawe reckened, to haue come
vnto the Jewes by the sayde sacrifices of y^e old lawe,
must nowe muche more plentifullye and fruitefullye,
come vnto vs chrysten men, by the meane of thys soo
singuler a sacrifice, so that we be worthy to enioy the
effecte and fruite thereof. We shall secondly also cal to
your remembraunce the place of Saynte Paule in
hys fyrst epyllle to Tymothie, and the seconde chapy-

THE SACRIMENT OF THE AALTER

ter befoze of vs alledged, with the exposition of S.
Augustyne vpon the same place, in whych hys expo-
sition he noteth vnto vs the foure partes of the masse,
and those to be done (accoordinge to Saynt Pauls
mynde there) *Pro omnibus hominibus pro regibus, et omnibus qui in
sublimitate constituti sunt, ut quietam et tranquillam vitam agamus, in om-
ni pietate et castitate. &c.* That is to saye. For al men, for
kynge, for all whych are in hyghe auctho-
ritie, to the intente that we maye leade a quy-
et and peaseable lyfe, in all godlynes and ho-
nestye. And accoording herevnto Saynt Basyll (be-
yng aboue an eleuen hundred yeare ago) in his masse
setteth fourth (as vled in the Church at hys tyme)
thys prayer folowing *Va domine ut pro nostris peccatis, et popu-
li ignorantijs, acceptum sit sacrificium nostrum.* That is to saye.

Graunte o lorde that for our synnes, and the
ignorances of the people, thys sacrifice maye
be accepted of the. And the lyke hath Saynt Chry-
stome also in his masse, with whome Saynt Augu-
stine fully agreing, doth in very many places make
mention of thys sacrifice, & in the fruyte thereof but
mooste notable in the eyght chappier of hys, 22, boke
De ciuitate dei.

But nowe to come to speake of that fruite whych
the worthy receauer of this sacrament enioyeth, thre
or foure wordes may in thys behalfe suffice, partlye
for that neuer any chrysten man to thys day yet ther
of dyd doubt, and partlye for that the scripture mooste
playnely in the, vi. of Ihon doth saye. *Qui manducat me-*

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Else ulud propter me. That is to saye. **He that eatethe me** (meanyng of the worthy receyvinge of the sacrament, as the processe there declareth) **he shall also liue throughe me.** And what greater profytte ioy, comfote, or blysse can come to anye man then to lyue through Chryst, which is as much to saye, as bothe in thys worlde to be a lyuelve member of Chryste, and in the lyfe to come, to be coherytoure with him in the kyngdome of heauen. Accordyng wherevnto Saint Cypyll in his, 4. booke and, xviij. chapyter vpon Ihon sayeth. *Nos uero si uitam eternam consequi uolumus, si largitor immortalitatis habere in nobis desideramus, ad recipiendam benedictionem libens eum concurramus.* That is to saye. **If we wil obtaine euerlastyng life, yf we desire to haue within vs immortalitie, let vs gladelie runne to receiue the benediction,** (meanyng there by thys worde Benediction, the sacramente of the Altare, as he commonly doth in that processe made vpon the vi. of Ihon) And the same Cypyll in hys thyrde boke and, cxxvii. Chapiter vpon Ihon sayeth thus.

Viuisicat enim Corpus Christi, et ad incorruptionem sua participatione reducit. and by and by after in the same Chapyter he sayth. *Ad celestem gratiam accedamus, Corporisq; Christi participes efficiamur. Sic enim sic inquam, diabolum fugabimus, et diuina natura participes ad uitam et incorruptibilitatem ascendemus.* of whyche two places the fyrst is thus in Englyshe. **Truelie the body of Chryst doth gyue lyfe and dothe reduce or byrynge agayne them that partyci-**

pate

THE SACRAMENT OF THE AVLTER

parte oꝛ be partakers thereof, to incorrupty-
on. The seconde thus. Let vs come vnto the
beauenlye grace, and be made partakers of
the body of Chryste, for so, euen so (I saye) We
shall chāse aWaye the deuyl, and heynge soo
made partakers of the deuynē nature, We
shall ascende to lyfe, and incorruption.

To these foresayd comfortable places, we wil yet
adiopne two other of the holye martyꝝ Saynte Cy-
prian in his sermon. De cena domini, wher he sayeth thus.
*Panis iste angelorum omne delectamentum habens uirtute mirifica, omni-
bus qui digni et deuote sumunt, secundum suum desiderium sapit, et amplius
quam manū illud eremi implet et satiat edentium appetitū, et omnia car-
nalia saporum irritamenta, et omnium exuperat dulcedinem uoluptatis.*
That is to saye.

This breade oꝛ fode of Angels; hauyng
all delite With maruaylous poluer oꝛ vertue,
doth sauour vnto all them Which wortheyle
and deuoutly receyue it, accordynge to theyꝝ
hartes desyre, and more frutefullye dothe ful-
fil and satiat the appetities of the eaters, than
dyd that Manna in the Wyldernes, and doth
far passe fragrantnes of al earthly fauours, ye
and the peasures of all swetenes. And Morteſpe
after sayeth thus.

*Verum, his qui uerbo tenus corde sicci mente aridi, sacris interfunt,
uel etiam participant donis, solummodo petram, sed inde nec mel sument
nec oleum, qui nec aliqua Charitatis dulcedine, nec spiritus sancti pinguedi-*

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*neuegetantur, nec se iudicant, nec sacramenta diiudicat: sed sicut eibls
communibus, irreuerenter sacris ut utuntur muneribus, et dominice mēsa
inueste lutulenta se ingerunt impudenter, quibus melius erat uola as naria
collo alligata iurugi in pelagus, quam illora conscientia de manu domini buca
collam accipere, qui usque bodie hoc ueracissimum et sanctissimum corpus
suum creat, et sanctificat, et benedicit, et pie sumentibus diuidit. In huius prae
sentia non superuacue mendicant lachrymae ueniam: nec unquam portitur
contriti cordis holocaustum, repulsam. &c. ¶ That is to saye.*

But they Whyche eyther be present at these
holy mysteryes, or els receyue these gyftes
onely accordyng to the outwarde worde, be
ing drie in harte, & Withered in theyr mynde,
they truelye do licke the rocke, but thereoute
locke they neither honye nor oile, Whiche ne-
there be quickened or nourished wyth anye
Swetnes of Charytie, nor fattenes of the holye
Ghosste, nor do iudge them selues, nor yet dis-
cerne the sacramentes, but irreuerently do vse
these holye gyftes, as they Woulde other com-
men meates, and impudentli prealle or thrust
them selves in, to come to Goddes borde in
a fylthy garment. For Whome it Were better,
that they had a milne stone tied abute ther
necke and so Were drowned in the sea, then
to take With an vncleane conscience, a mor-
sell at the hande of our lord: Who vntil this
day doth create and sanctifie, and blesse, and
to

THE SACRAMENT OF THE AVLTHER

to the Worthie receyuers, dothe deuide thys
his most true, and mooste holye bodie. In the
presence of this bodie the teares of man dothe
not begge forgiuenes in vaine, ne yet the sa-
crifice of a contrite harte dothe suffer repulse
or deny all.

Wherefore considerynge the mooste excellent grace
efficacye and vertue of thys sacrament, it were grate-
ful to be wysshed and prayed for that all chrysten peo-
ple, had suche deuotion therevnto, that they woulde
gladely dispose and prepare them selues, to the more
often worthy receyving of the same. But seyng that
in these last dayes, Charitie is wared colde and sinne
doth habounde, as Chryske sayeth in the gospell Ma-
thewe, xliii. that it shoulde, yet if chrysten men wyll
auoyde the greate indignation of G O D, it shall be
good for them, whan soeuer they receyue thys sacra-
ment them selues, or be present, where it is ministred
or vsed, as specially in the tyme of masse to behaue the
selfe reuerently, in pure deuotion and prayer, and not
to talke, or walke vp and downe, or to offende other
by any euyl example of vireuerence to the sayde Sa-
cramente: excepte they wyll declare them selues to
haue sinale regarde to our Sauour Chyfst, there bo-
dyly present, of whych vireuerencye and contempte,
may ensue, not onely spirituall punishmentes of god,
by withdrawing hys grace from suche vngodlye per-
sons, but also bodily and open scourge, as saint Paule
sheweth in his fyrste epystle to the Corynthyans the
Aa.ii, eleuenth

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xl. chapter. That for the vnworthye entreatynge and vsynge of thys sacramente, manye emongeste them were weake, sycke, and dyed.

Of the Sacrament of Orders, and the exposition or declaratyon thereof.



FORASMUCHE as oure promysed order doth now requyre that we should next speke of the sayde sacramente of Orders, fyrste of all touchyng the said sacramente, thys is to be noted, that thoughe sometymes in scripiture in some respecte all chrysten men and women are called preistes, for that they ought and muste continuallye offer to almyghtye God the spirituall sacrifice of fayth prayer and other godly vertues (whiche kynde of priesthode Saynt Peter speaketh of, in the seconde chapiter of his firste epylle, and Saynte Ihon lyke wyse in the, xvi. chapiter of the Apocalipse) yet is ther besyde that generall priesthode, a certayne specyall & singuler vocation or function of priesthode and ministratyon, appoynted by our sauour Chryst, to be executed onelye of suche as beinge baptized, haue by the imposition of the bysshopes handes, receyued a certayne grace and power to be publyke ministeres in y catholyke churche. And of thys special kynde of priesthode, Saynte Paule in his firste chapiter of hys Epylle to the Hebrues dyth speake saying, *Nec quisdam suscipit sibi honorem sed qui uocatur deo quemadmodum Aaron.* That is to

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to saue. Nor any man doeth take the honour
vnto hym, but he whiche is called of GOD
euen as Aaron was. Accordyng wherevnto
Chryst him selfe, being the high priest of the new testa-
ment, fyrst sayeth of him selfe in the eyghte of Ihon.
Neque enim a me ipso ueni, sed ille me misit. That is to sai. Of my
selfe truely I came not, but he (meanynge
the heauenly father) dyd sende me. And secondlye
in the .xx. of Ihon (appoyntyng to hys apostles thys
specyal office or ministracion, and authorisynge them
in the same) he also sayeth. *Sicut misit me pater & ego mitto uos.*
That is to saue. As my father sente me, I also
sende you.

The geuyng of this speciall authoritie of ministra-
tion and priesthode by the byshoppe, vnto suche per-
sons as by due examination shalbe thoughte mete for
that vocation, is called here the sacrament of orders:
and hath alwayes so bene called, taken, and reputed
from the begynnyng of chrysten religion vnto thys
day, as appeareth most euidently by saint Augustine
who in hys seconde booke. *Contra epistolam parmeniani*, & the
xiii. chap. thereof, doeth often times cal it by the name
of a sacramente: and ioyntlye speakyng of it, and of
the sacramente of baptisme, affirmeth that bothe of
them are geuen by a certayne sanctification, and that
neither of them can be iterated or agayne taken, say-
inge thus *verumque enim sacramentum est &c.* that is to saue:
Truely both of these are Sacramentes &c.

And

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And where the sayde S. Augustyne in the fore-
sayde place sayeth that thys sacrament of orders is ge-
uen with a certayne sanctification, no better or play-
ner pfofe thereof can be had, than out of the very scrip-
ture, as in the .xx. of Saincte Ihon, where our sau-
our Chryst after his resurrection geuyng vnto hys a-
postles auethozitie to release or retayne synnes, dyd
saye vnto them in thys maner. *Accipite spiritum sanctum,*
quorum remisistis peccata remittuntur eis, et quorum retinueritis pec-
cata retenta sunt. That is to saye. Receiue ye the holie
Ghoste, Whose synnes ye remitte, they are re-
mitted are forgeuen them, and Whose synnes
you reseyne are reteined. To thys purpose apper-
teyneth also that sayinge of S. Paule in his fyrst E-
pystle to Tymothe, and the, iiii, Chapter, where he
sayeth thus, *Noli negligere gratiam que in te est, que data est tibi per*
prophetiam cum impositione manuum presbiterij. That is to saye.
Neglecte not the grace that is in the Whyche
is geue vnto the through prophesye With the
imposition of handes of preisthode, And againe
in the seconde epystle to Tymothie and the first chap-
ter thereof, the sayd Saynt Paule doth saye thus.
Admoneo te ut resuscitis gratiam dei, que est in te, per impositionem ma-
nuum mearum. That is to say. I admonyne the, that
thou stirre vp the grace of god Which is in the
by the imposition of my handes. By whyche
wordes of Saynt Paule in the both these places far-
ther ye maye note, howe thys sacrament of Orderes
hath that perfection to make it a sacramente, whyche
in

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in the Disposition of a sacramente before geuen was requyred, it is to witte, a visibler sygne (whyche is the imposition of the handes) and therewith effectuallye concurrant and annexed grace.

And for the better vnderstandyng of thys grace, ye shall marke that the same dothe consist in three generall poyntes. The one to praye in the name of the hole church, and for the hole Church. An other to preache and teache the worde of **G O D** to all people. The thyrde to minister the Sacramentes, where ye maye note that the prestes beyng amongeste other thynges called to the ministration of the sacraments and the chiefe and most pretiouse of all sacramentes being the sacrament of the **Altar**, in minystratyon whereof (as before in the exposition of the same sacrament, is sufficiently proued, the prest ought bothe to consecrate, and to offer. Therefore the late made minystrers in the tyme of the scysme, in theyr newe deuised ordination, hauynge no aucthoritie at all giue the to offer in the masse the body and bloude of oure sauour **Chyyst**, but both they so ordered (or rather dysordered) and theyr scysmatycall orderers also, vtterlye dispysing and impugninge, not onelye the oblation or sacrifice of the masse, but also the reall presence of the body and bloude of our sauour **Chyyst** in the Sacrament of the **Altar**, therefore I say, that all such both dampnably and presumptuously dyd offende against almyghty **G O D**, and also moste pitetullye begyled the people of thys realme, who by thys meanes were defrauded of the most blessed bodye and bloude of oure sauour **Chyyst**, and the most comfortable fruyte ther-
of

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of, and also of the sacrifice of the masse, and of the inestimable fruyte which commeth thereby. Of which thynges the truth at large and sufficiently in the exposition of the sacramēt of the Altar is already taught and proued. And seinge that euerye man (be he neuer soo simple) maye sufficientlye hereby perceauē howe these late counterfeted ministers, haue in so weighty a matter deceyued the people, concernynge eternall saluation, and greatly abused them and brought thē into a most lamentable state, you may thereby consider both what thanks you owe to almyghtye God who hath restored vnto you, the ryght vse of the Sacramentes agayne, and also howe muche you oughte to esteeme the ryght preist: hode, nowe brought home agayne, by which as an ordynary meanes, God worketh hys graces emongest you, & doo you not herein forget for your parte, the saying of s. Paule in his first eppistle to Tymothie the first chapyter which is thys.

Qui bene præsunt presbyteri duplici honore digni habeantur, maxime qui laborant in uerbo, et doctrina. That is to say. Those preistes

**Which rule Well, let them be counted
or iudged Worthy of double honor
and specially they Which labour
in the Word and teaching.
And thus much we thinke sufficient
for the lay people
to be instructed
herein**

THE SACRAMENT OF MATRIMONY
Of the Sacrament of Matrimonye, With
 the exposition or Declaracion thereof.



Anyng hytherto obserued and kepte
 the ordre promysed in the preface of
 thys boke, entreatyng of Baptysme,
 Confirmation, Penance, and of the
 Sacrament of the Altar, which all
 in theyr due consideration, are sacra-
 mentes of necessitye, haupnge also spoken of þe sacra-
 ment of orders, whereby a spirituall multiplication
 of the churche, is induced, though no man herein be
 inforced or compelled but of his voluntarie electyon
 and choyse doth take and receiue it. This place now
 requyrez that we shal here entreate of the sacramēt
 of Matrimonye, whiche doth folowe next in order,
 whereby a carnall multiplication, very expedient in
 a common welth is induced. And this sacramente of
 Matrimony doeth differ a great Deale both in mat-
 ter and fourme, and also in diuerse respectes els frō
 the other before sayde, and specially it differeth from
 Baptysme, Confirmation, Penance and the sacra-
 ment of the Altar, for that this Sacrament of Ma-
 trimonye is not of that necessitie as they are, but is
 in the free wyll of the manne, and also of the womā
 whiche frely maye chuse to marye, or not to marye,
 and neither of them is compelled of precise necessitie
 to come vnto it, and beyng besydes in that estate,
 that wythout it they maye be saued.

And verye expedient it shalbe, diligently to speake
 of thys sacrament of Matrimonye, aswell for that

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the personnes, vicars, and curates maye, to all suche persons as lawfully maye be coupled in matrimony, declare, bothe the institution of Matrimonye, the holynes and efficacy thereof, the mystery of this Sacramente, and all other thynges thereto appertaynyng, as also for that this sacrament of Matrimony (whych in our late schismaticall tyme, hath bene by seditious carnall preachers, or rather praters greatly impugned) may hereafter for the worthynes and dignitie thereof be better esteemed, accepted, & taken. And to make a grounde, it shalbe well to discrybe and tell you what Matrimonye is, who is the author thereof, where it was instituted, what was the cause of the instytutyon, who may contracte it, how it is contracted, howe it oughte to be vsed, and the gyftes or treasures of it, with other suche lyke, as they shall come in theyr place, and for the fyrste ye shall knowe, that the learned doe desyue, or describe matrimonye, to be a lawefull coniunction of a man and of a woman, hauyng in it an indiuiduall or inseperable bonde or knotte of lyuynge, whereby eyther to other muste do as that vocation requyureth.

And when I doe saye Lawefull I do speake that to exclude such conuictions as are made betwixt mā and woman contrary or agaynst the order of the lawe cōprehended in effect in these foure verses folowing.

Error, conditio, uotum, cognatio, crimen.

Cultus disparitas, uis, ordo, ligamen, honestas.

Si sis affinis, si forte coire nequibis.

Hec facienda uerant connubia, facta retrahant.

That is to saye. Erroure, seruile condition, a vowe, kynred, a notable crime, diuersitye of sayth

THE SACRAMENT OF MATRIMONY

sayth of religion, violence, holy order, bonde to another Wyfe of husbände, publike honestye, affinitie, and impotencie, which thyngs doe let or forbid matrimony to be made, and do disanull it, yf it be alreadye made.

And when I doe saye coniunction, I do put in that to declare that in this coniunction betwene the manne and the woman, there must be a voluntarpe consent of mynde betwene the sayde man & the sayd woman, eyther beyng wyllnglye contente to take other, and to ioyne in this state of lyfe. And when I do adde and saye, of a man, and of a Woman. I do put in those words, aswel to declare that matrimonye can not be betwixt anye, excepte the one be a man, and the other a woman, as also to exclude pluralities of husbandes & wyues, and when I do saye, hauinge in it an indiuiduall or inseparable bonde or knotte of lyuyng I do putte in those words aswell to exclude that coniunction betwene man & woman, which is done by fornicatio or other wise vnlawefully, and therfore hath not in it an inseparable bonde or knot, as also to declare, that after þe coniunction made betwene þe man & the woman, it is not laweful for either of the, during theyr life to take an other, and where I doe say, Whereby either to other muste doe as that vocation requireth. I doo declare thereby the offyce and duetye of the manne to the woman, and of the woman agayne to the manne accor dyngelye, as that state of Matry-
Bb.ii. mony

THE EXPOSITION OF

mony doeth requyre, and albeit as touchynge the bonde, the man and the woman are sometymes by reasonable causes, approued by the lawe, separated, yet that separation breaketh not the bonde or knote of Matrymonye.

Nowe that ye knowe what Matrymonye is, ye shall also haue declared vnto yon, **Who Was the authour thereof.** For knowledg whereof ye shall vnderstande, that the blessed trinitie, hauynge newly made the world and beaurified it with creatures, and laste of all made man, dyd consyder that it was not expedient man to be alone, and therefore as scripture doeth declare Genesis.ii. dyd put Adam to slepe & there in the tyme of his slepe, did take one of his ribbes, supplieng fleshe for it, and in conclusiō did make thereof a woman, called Eua, bzinging her to Adam that by bothe their consentes (and the holye trinitie aydynge and assysting therein, and beyng the verpe authoz thereof) a bonde or knotte of Matrymonye myght be made betwixt Adam and Eue, wherby Adam beholdynge the sayde woman being brought vnto hym, and beyng vndoutedlye inspyred by the holy ghost, dyd saye these wordes folowynge.

Hoc nunc os ex ossibus meis & caro de carne mea. Hec uocabitur uirago. quoniam de uiro sumpta est, quam ob rem relinquet homo patrem suum, & matrem & adherabit uxori sue: & erunt duo in carne una. that is to say

This nowe a bone of my bones, and flesh of my flesh, she shalbe called Virago, because she is taken of the man: wherefore man shal leaue or forsake hys father and mother, and shall adioyne

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adioyne or cleaue to hys wyfe, and they shall be two in one flesh. By whych wordes it euidently appeareth, that God is the author, inuentor and maker of Matrimony: which thing to be so, Sainte Mathewe in the .xix. chapter of his ghoſpel, Saynct Marke in the .x. & S. Paule in the .vi. and .xi. of his fyrſt epiſtle to the Corynthians, and the ſaide Saint Paule in his fyrſt chapter to the Ephesiens, do plainly affirme and teſtifie, and ſo haue you thys poynte ſufficiently opened and proued vnto you.

And as touchynge the thyrde thyng, it is to wit, Where Matrimony Was instituted, ye ſhall ſoone learne that in the fyrſt and ſeconde chapter of Geneſis, where Moſes declareth that almyghty God hauynge planted paradys, a place of great pleaſure, and therein puttyng man, whome he had formed, dyd not onely ioyne man and woman together, as is befoze ſayd, but alſo dyd bleſſe the ſayde man and woman, ſayinge. *Crescite, & multiplicamini & replete terram.* that is to ſaye. Doo you encrease, and be you multiplied, and doe you replinyſhe the earth, or worlde. whych wordes were of ſuche effecte and vertue, beyng ſpoken of almyghty God, that alwayes continuallye from the tyme that they were ſpoken, they doe and ſhall to the worldes ende worke, and be auayleable, in the generation of thynges, as the greate learned man Chryſoſtome in hys homilye, *De proditione iude.* doeth playnely teſtifie.

Now concernyng the fourth poynte, it is to wyt, Wherefoze Was matrimonie instituted, ye ſhall know

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know that considering the state of matrimonye, as it was in the tyme of innocencye, and before synne was committed by Adam and Eve, soo the cause of institution of matrimonye was double. one concerning the persones maryed, and the other concerning the issue that shoulde come of them. And as touching the persones maryed, the cause in them is that they should be thereby, the fyfste and cheife copulation of humayne societie, hauyng a true and an amiable coniunction in it, of man and woman, the one to rule, & the other to obeye. And as touchyng the issue & cause of marriage in that respecte, is both in honeste loue to bynge forth chyldren, and also Godlye and vertuoussly to bynge by the same, both which causes we haue expessed and sette forth in scrypture, the fyfste Genesis, ii. where God sayeth, *Faciamus ei adiutoriū simile sibi.* That is to saye. Let vs make an ayde or help vnto him lyke vnto hym selfe. And the second Genesis. i. where God sayeth, *Crescite & multiplicamini & replete terram.* That is to say. Do you increase, and be you multiplied & replenish youe the earth. And considering the state of matrimony as it was after the synne or fal of Adam and Eve, then besides the foresayde. ii. causes there was a third, it is to wit to aboyde fornication. and that humayne weakenes and infirmitie myght haue therfore, the honest reme-dye of mariage and lawefull copulation, accorดยng whereto Saynte Augustyne. *De Genesi ad literam.* iii. hygnynth booke and seuenth chapter, sayeth thus. *Deniq; utriusq; sexus infirmitas propendens in ruinā turpitudinis recte ex-cipitur honestate nuptiarum, ut quod sanis possit esse officium, sit egrotis remedium.*

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medium. That is to saye. Finally or for conclusion, the infirmitie or Weakenes of both the kyndes (it is to wytte, of manne and woman) prone or readie to fall into the ruine or decaie of filthines, is well holden vpp or preserved by the honestie of matrimony, that that whiche myght be vnto the innocente or hole persons an office or duetye, myghte be vnto the sicke or weake persones a remedy or helpe.

And here by the way ye shal note, that yf our fore fathers Adam and Eue had not sinned, the they and theyr offsprynge shoulde not haue bene troubled with the prickynge or styrynge of the fleshe, nor wyth the feruor or rage of carnal lust, but shoulde haue begottē or procreated chyldren without anye suche styre or rage, and without any synne at all, yea and with merite also, where after theyr fall, bothe they and theyr posteritie by the deadely lawe of concupiscence, inherynge vnto theyr members, (without the which carnall coniunction is not done) had not that liberty, so that nede it was, bothe them and theyr posteritie to haue some good ayde and helpe, to excuse carnal copulation (other wyse culpable) and to make it laweful. And herebpon S. Augustine considerynge wel this matter doth attribute two offices vnto matrimony before the fall of mā, and the thyrde he doeth attribute vnto it after the fall of mā. But yet besides these cause or endes, for which matrimony was by god in paradise instituted, there is another not y least but rather the cheife and

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and principall (yf we consider and regarde the purpose of God herein) whyche is, that Matrimonye or maryage shoulde be a fytte sygne or mystical token, of that mooste assured and strong coniunction, that shoulde be betwene Christ (yet, then to come) and the church, which church euerlastyngly before the creation of the worlde, and from the begynnynge, God dydde preordayne, chose and electe vnto hymselfe: as Paule witnesseth in the fyrste chapters of his Epistles to the Ephesians and to Tyme. For the vnspeakable wyls dome of God, forseyng and knowynge before, that man after his creation throughe the wylkynes and deceate of the deuyl, woulde fal, and deserue eternall death, dyd most mercifully in thys hys forsyght also, caste, determine, and dispose wyth hymselfe, a meane, howe man beyng fallen, might againe be restored and regenerated. And therefore appoyntynge vnto Christ (who shoulde be the father, and parent of thys generation) a maryage mete therevnto, dyd to mans great and marueylous comforte in the myraculous couplynge, and conioynynge of Adā (representyng Christ, then to come) and Eue, being formed and made of the ribbe of Adāes syde, Adā beyng a slepe, dyd (I saye) as in a shadowe, and a figure, shewe before, and expresse the same knotte and bonde of mariage of Christ and the church. And this (as it were) plyghtyng of trouth, for thys marryage to come, was farrther by a promyse made by God to man confyrmed and ratified, when he sayde in the thyrde chapyter of Genesis, that the sede of the woman shoulde with his foote tread downe the
serpentes

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Serpentes heade. nō hyche promyse from the begyn-
nyng, contynuallye, and from tyme to tyme, God al-
myghty renewed to the holy fathers and patriarches, &
wylled hys prophetes to open and publyshe it.

And to passe ouer al other testimonyes, how notably
and playnely dothe the prophete Dze in his thyrd cha-
piter speake hereof, sayiug, *Et sponsabo te mihi in sempiternum*
et sponsabo te mihi in iustitia, in iudicio et misericordia, et in miserationibus

Et sponsabo te mihi sed, &c. That is to saye. And I Wyll
marrye the vnto my owne selfe for euermore,
yea vnto my selfe Wyll I marie the in righte
Wysenes, in iudgement, in mercie and in com-
passion. And in faythe also Wyll I marrye the
vnto my selfe. & c.

Accordyng wher vnto Salomon, in his notable and
excellent boke called *Cantica Canticorum*, dydde syng and
prophecie of this maryage, then yet to come, where
he declarunge the great desyre and longynge that the
bride had, that the daye of solempnyzyng the mary-
age (standyng yet betwene hyr brydegrome and her,
in onely handfastyng or plyghtyng of sayth & trowth)
myght come sayeth thus *Asculetur me osculo oris sui.* That is
to saye. Oh that he woulde kysse me wyth the
kysse of hys mouthe. But fynallye whan the daye
drew nere, and the brydegrome was come downe
into the worlde, howe dyd Ihon baptiste, the mooste
holy bydemane, reioyce of thys the brydegromes com-
myng and that the tyme was full runne oute. And
sayde as wytnesseth S. Iohn the Euangeliste in his

Cc.

Gospell

Gospell and in the thyrd Chappter in thys maner.
*Qui habet sponsam sponsus est, amicus autem sponsi qui stat et audit eum
 gaudio gaudet, propter uocem sponsi: Hoc ergo gaudium meum impletum est.*
 That is to saye: He that hathe the bryde is the
 brydegrome. And the frende of the brydegrome
 who standethe and heareth the hym, reioysethe
 greatly to heare the voyce of the brydegrome.
 This my love therefore is fulfilled. So that
 hereby maye appeare howe frome the begynnyng of
 the worlde, the church hath bene betrothed to
 Chryste. Hys seruantes the prophetes were sente,
 whyche should call them, that were bidden to the ma-
 riage. At length came Chryste the brydegrome, more
 beautifull then the chyldren of men, to whome whyle
 he dyd ascende or goo by to the bryde chamber of the
 crosse, and there fallynge into slepe, the heauenlye fa-
 ther out of his sonnes syde, beyng opened wyth the
 speare of the souldier, dyd deliuer, and as it were
 shawe vnto Chryste his betrothed bryde, the church,
 and so beautified her and coupled them two toge-
 ther in suche an indissoluble band or knotte, that euer-
 lastyng they shall continue and cleaue together, as
 two in one fleshe. And so is fulfilled and consum-
 mate that maryage, so longe before prefigured, soo of-
 ten promysed to the patriarches, so playnely spoken
 of by the prophetes, and contynuallye in the lawefull
 maryage of man and woman, mystically represented
 and remembred, of whyche S. Paule sayeth. *Ephes. 5.*
Sacramentum hoc magnum est: ego autem dico in Christo et ecclesia,
 That is to saye. This (speakyng of Matrymonye)

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is a high or greate misterie, I meane it truly in Christe and the Church. And thus muche haue we spoken to declare, what matrimony is, who is authoꝝ thereof, where is was fyrste instituted, and what were the causes of the institution. Nexte therefoꝛe accordyng to oure proposed diuision in the begynnyng of this sacrament, is to speake of the .v. poynte that is, who maye contracte matrimonye. foꝛ knowledge wherof ye shall vnderstande, that the lawe or ordynaunce made concernyng persons which are to be allowed vnto, or reietted from matrimonye, is an ordynaunce, or lawe, prohibytoꝛye, that is to saye, foꝛbyddyng some, and permittynge, sufferynge, and allowyng all the rest not beyng foꝛbiddē, so that who soeuer is not foꝛbydden specially, or generally, to contracte matrimony, the same is consequently to be admytted and allowed vnto it, and this resolutyon to be true, maye be proued by the rule of contraries, whyche here also dothe take his place, foꝛ yf I do wel knowe who cannot marye (whyche knowledge I haue had all readye gyuen vnto me in the declaration of the impedymētes or lettes to contracte matrimonye) I shall by and by knowe who may contracte matrimony. *Quia contrariorum eadem est disciplina et cognito uno de contrariis cognoscitur et reliquum.*

In dede certayne persons there are foꝛbydden bothe by the Cynyll and also be the Canon lawes, to marye together, as appeareth emongest many other places in the tytles *de nuptiis, et de consanguinitate et affinitate.* In so muche that betwene those persones that are in linea ascendenti uel descendenti, Marriage is vtterly foꝛbydden, and betwene those

Et. ii.

persons

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persones that are in the collateral lyne, maryage can not be made, yf eyther of the personnes whyche is to be maryed, be of kyndred or aliaunce vnto the other in the fourth degre or vnder. And of speciall prohybytyons concerninge matrimony, ye haue mention made in Scripture bothe in the, xviii. and. xx. chapyters of Leuytycus, and also in the. xxii. of Deuteronomij, whyche places shall sufficientely and plainely open & declare thys matter vnto you. And howe concernynge the syre poynte whyche is howe matrimonye is contracted, ye shall vnderstande, that yf matrimonye be considered as touchyng the bonde and knotte thereof onely, so matrimony is contracted and made by the onely lawefull consente of the man and of the woman, that may be coupled, and ioyned together in matrimonye, for the profe whereof, words of the present tyme, or sufficient and equyualente signes, are by the order of the lawe necessaryely requyred to testifye that consent.

And yf matrimony be considered as touchyng the full and hole perfection thereof, then matrimonye maye be sene so contracted, when not onely such consente is hadde, but also carnall copulation, therevpon doth folowe. Example after the fyrste consideratyon maye be taken of our fyrste parentes Adam and Eue, who by our Lorde in paradys, were before ther vpon and in the state of theyr innocencye, ioyned in matrimony, by coniunction of myndes, though there then betwene them was no carnall copulation at all, and yet true matrimony, for as the lawe saythe: *Nuptias non concubitus sed consensus facit.* That is to saye, **Consente dothe**

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doth make matrimonie, and not the carnall copulation or lyinge together. And as for example also the seconde consideration of matrimonye, it may also be taken of our sayd parentes after their fall and when they were for theyr transgressyon expelled out of paradise, for beyng man and wyfe, they dyd then carnall knowe eche other, and had thereby generation of Chylde, as appeareth in dyuerse places of scripture, and especially in the .v. and syxte chapyters of Genesys. And touchynge thys dyuersytie of considerations in matrimonye, with the dyuers significations thereof, and of many thynges elles apperteynyng vnto the same, who lysteth, maye haue recourse to the .xxviii. cause & second questyon, where he may see the iudgemēt of Saint Chrysostome S. Ambrose S. Augustyne and o. manye other in this matter, and lyke wise he maye haue in the Chapyter

Expus blico, de conuersione coniugatorum. And as touching the seuēth poynte whych is howe matrimony oughte to be vsed ye shall note herein the counceyl of S. Paule in the .vii. chapyter of his fyrst epystle to the Corinthians, wher speakyng to married persones, and exhorting them to vse them selues in theyr vocation after a good and perfect sorte he doth say thus. *Hoc itaq; dico fratres, et tempus breue est, reliquum est ut qui habent uxoris tanquam non habentes sint.*

That is to saye. Therefore brethren I saye thys vnto you, the tyme is shorte, thre remaineth that they which haue wyues be as though they had none.

And the same Saint Paule declarynge howe purely and clenely marryed folkes should

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shoulde vse them selues in matrymonye, dothe in the fourthe chapyter of his fyrst epyistle to the Thessalonienses say thus. *Hec est enim uoluntas dei sanctificatio uestra ut abstineatis uos a fornicatione ut sciat unusquisq; uestrum, uas suum possidere in sanctificatione & honore, non in passione desiderij sicut et gentes quae ignerant deum.* That is to saye: This in dede is the Wyll of G O D, youre sanctification, that ye do abstaine from fornication, that euerye one of you maye learne or knowe to possesse hys vessel in sanctification, and honour, not in the possion of desyre or luste, as the gentyles also who do not knowe G O D.

And the selfe same Saynt Paule also declarynge father howe maryed folkes shoulde vse them selues y one vnto the other, dothe in the fyft chapyter of hys Epyistle to the Ephesians saye thus. *Mulieris uiris suis subdita sunt sicut domino, quoniam uir caput est mulieris sicut Christus caput est ecclesie, ipse saluator corporis, sed sicut Ecclesia subiecta est Christo ita et mulieris uiris suis in omnibus. Viri diligete uxoris uestras sicut et Christus dilexit ecclesiam.* That is to saye Lette Women be subiecte vnto theyr husbandes as to oure Lorde, for the husband is the heade of the Woman, as Chryste is the head of the Church, he is the sauour of the bodye, and as the church is subiecte vnto Chryste, so let Women be vnto theyr husbandes in all thynges. Ye husbandes doo ye loue youre Wyues as chyst hath loued the Church.

Moreouer

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Moreover the same **S.** Paule in the fyrst chapyter of the sayde Epystle, teaching maryed folkes to whome God hath sent chyliden, howe they shoulde vse theyr chyliden, doth saye thus. *Educate illos in disciplina, & correptione domini.* That is to saye. Bynge vppe your chyliden in the disciplin, and chastisement of oure **Lorde.** Dyuers examples we haue of thys, in the holy scripture as of Sara the doughter of Raguel, and of yonge Thoby her husband, of whom mention is made in the. viii. chapyter of Thobye, and also of that godly and modest matron Sara, and Abraham her husbande, of whome **S.** Peter in the thyrde chapyter of hys fyrst Epystle, sayeth thus. *sit enim aliquando & sancte mulieris sperantes in deo, ornabant se, subiecta proprijs uiris, sicut Sara obediebat Abraha. dominum eum uocans.* That is to saye.

For so sometimes holy Women also trusting in God, did tier them selues, beyng subiecte or obedient to their owne husbandes, and Sara dyd obeie Abraham, calling hym maister, or **Lorde.**

Lyke examples are of the godly couples, Isaac, and Rebecca (Gene. xxv) Helciana and Anna (i. Re. i) with sondry other, whyche all dyd vse the selues soo in the state of matrymonye, that they continuallye lyued in the feare of God, in the chaste loue of wedlocke, in the honest affection or mynde towards the byrnyng furthe of chyliden, and dyd also diligently loke vnto the godly education of the same. And as concernynge the. viii. and laste parte of our foresayde diuision, it is to witte, of the treasures, gyftes, and
com

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Commodities of maryage, ye shall vnderstande that S. Augustyne in his. ix. boke vpon the Geneſes, and the. vii. chapyter thereof, teacheth vs, that matrymony contyneth in it three gyftes, graces, or benefyts, it is to wytte a sacramente, a sayth, and an of spyrnge or yssue.

Concernynge the Sacrament, he sayth that thys is specialle herein to be obserued, it is to wytte, that betwene the man and the wyfe there be no separation and that nether the man or the wyfe, beyng eche from other diuyned, doo marye or couple them selues with any other, and soo the vertue of this sacrament doth consist: properly, and specially in the inseperable, or vnbreakeable bonde of the maryage couenaunte, whyche (as we sayde before) is the princypali or cheife poynte belongynge to maryage. This couenaunt, God assysteth, and this knot he knitteth, and beyng once knytte, he maketh it stronge, and establissheth it, yea, and further dothe geue suche grace with it, that they whyche abuse not that grace, maye be hable to kepe the maryage couenaunte vniuersally, and mutually soo to loue one the other, as Chryst hath loued, and dothe loue the churche, And by the ayde of the same grace, they shall and wyll frankelye, trulye, and moſte louynglye, communycat one to another, all thynges accordynge to Goddes lawe, and mans lawe, and al maner of chaunces, good or badde prosperitie, or aduersitie, they shall moſte contentedly and quyetlye, receaue, beare, and vse together, tyll death them depart. Thys benefyte of thys sacrament doth engendre an assured boldnes, or conpydence and
trust

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truste of good conscience, by the whych both the man and also the wyfe, are made sure that the state of matrimonye (into the whych they, in the feare of God, and so; honeste and vertuous respectes onelye, haue entred and truelye and holslye obserued of theyr partes) is not voyde of the grace of God, but that God hathe a care ouer them, yea and that thys theyr state of Matrimony is also merytorious: accordyng wherevnto S. Paule to Tymothee .i. Epistle. 2. Cap. sayth.

Mulier salua fiet per liberorum generationem, si permanserit in fide.

That is to saye: The Wyfe shalbe saued by the bryngynge forth of Chyl dren, so that she cōtynue or perseuer in the sayth. And agayne in y laste chapiter to the Hebrues, he sayeth thus. *Honorabile conubium in omnibus. et thorus immaculatus.* That is to saye:

Marriage in all is honorable: and a bedde vndefiled. And saynte Ambrose also in hys seconde booke of the Patriarche Abraham and in the .ix. chapiter dothe saye that a notable gyfte of chastitye wyll folowe maryage, yf the persons so maryed do thynke verely that thys maryage where in they are conioyned is prouided, procured, and done of God. Thys gyfte of thys sacramente to them that diligently wyll ponder and consider the same, will especyallye edyfyfye theyr consciences to them selues, and wyll also kyndle mutually the fyre of chaste loue betwene them.

The second benefite or gyfte of matrimonye (Saynt Augustyne sayth) is sayth, not meanyng that saythe and assured confidence whiche we haue in God, but that saythfull true and honest dealynge, whych is requyred

quered to be betwoene man and wyfe, in not haupnge carnall knowledg wyth an e other : the man not wyth any other, then wyth his true and laweful wyfe, and the wyfe not wyth any other, then wyth her true and lawefull husbände : whiche synguler gyfte, onely God in thys sacramente imparteth and geueth of hys goodnes to them, whyche (in suche sorte as we haue declared) are maryed, or els what man or woman is there, of many thousandes, that beyng as they are beset wyth the snares, entyllynges, and alluerments of the worlde, the fleshe, and the deuyl, wolde not offende, and bryake that bonde of saythe, and fidelitie, at the leaste, in harte and mynde, whyche Chryst hym selfe (Math. v) iudgeth to be no lesse adulterye, then the fylthy and adulterous carnall copulatoyn.

Nowe the thyrde gyfte or benefytte whyche saynct Augustyne saythe to be in Matrimonye is issue or offsprynge, for whych cause cheifely matrimonye is contracted, wherevnto the man and the woman, comynge in the feare of God, oughte so to respecte and regarde theyr issue and of sprynge, that in chaste and mutuall loue, they may beget and brynge forth the chyldren, and in the saythe, feare, and religyon of God brynge bp, and instructe the same. And in soo doynge, matrimonye not onely is voyde and cleare from all maner of faulte, but also hathe hys certayne merite at Goddes handes. These three gyftes concurrynge in matrimonye, and causynge the accompanyng of man and woman together in carnall knowledg, to be by thys meanes without synne, yea, and well vsed to be meritorious to, howe greate a grace then is annexed

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inered to thys sacramente of Matrymony, of whych
hytherto we haue intreated.

And here to conclude this counsell semeth good
to be gyuen to those that hereafter shalbe minded and
disposed to marre, that they do chuse to them suche a
mate, as neyther Godes lawe, nor mannes lawe doo
prohibite them to take, and with whome they maye
conceyue good hope that they beyng ioynd in ma-
trymonye, shall leade an holpe Godlye, and comelye
lyfe, euer to contynue inseperablye, duryng theyr
lyues, whiche is lyke they shall dooe, when they not
rashelye and indeliberatlye but with good aduyse cō-
sideringe equalitie and vertue more, then eyther car-
nall luste, worldly honoure, or pryuate respectes, doo
in the feare of God enter into this honest state of ma-
trymonye, entendinge thereby to serue God there
countrye and frendes, lyuing also them selues
in honestie, iustice, and temperaunce, and
finallye byngynge by their chylidren,
and gouernynge there famylie in
vertue and God-
lynes.

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**Of the sacrament of extreme vnction, and
 therpofition or deciaration thereof.**



Hauinge intreated sufficientely of fyve
 of the sacramentes bled in the catho-
 lyke churche, and none of them re-
 maynyng indiscussed, sauynge one,
 whiche is the sacrameute of extreme
 vnction, we wyll nowe of it, beyng
 the laste in number and order, speake lastely & breifely
 And thoughe it be laste in number and order, as is a
 foresayde, and also commonlye is called the extreme
 vnction, that is to saye: the laste vnction, yet ye shall
 not vnderstand thereby that this sacrament can not
 be ministred at any tyme, but when a man is cleane
 withoute hope of lyfe, and shall in no wyse escape the
 death: nor ye maye not thereby vnderstande, that af-
 ter thys sacrament of extreme vnction, no other Sa-
 crament, at any tyme els, can be ministred vnto the
 person so anoyled. For in dede this sacramente maye
 be minystrd in the entyre of the sykenes, and also
 manye tymes els, whensoeuer anye greate maladye
 or peryllous sykenes, shall come to anye man, in soo
 muche that he who is daungerously sycke, and there
 fore anoylyng and anoynted, receyuing and vsynge
 this sacramente, may (yf he escape the daunger and
 after fall into it agayne, or into any other suche lyke)
 haue ministred vnto him agayne thys laudable and
 notable sacrament of extreme vnction, whiche of it
 selfe is both iterable (as Penaunce Euchariste, and
 Matrymonye is) and not alwayes minystrd in the
 catho-

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catholyke churche, that the sicke person so sone as he hath receyued it shoulde incontinentlye departe oute of thys worlde, and want his lyfe. But contrarywise that the sayde person both in soule, and also in bodye maye (yf it so be sene good vnto almyghty God) recouer and gette healt he agayne. And thys to be soo those notable prayers full of all godlynes and sauourynge antiquitie vled nowe in the catholyke churche agreinge with the counsell and commaundemente of S. James in the last chapiter of his epyistle, do euidently, and playnely declare and shewe vnto vs.

And although in oure wycked tyme smale is the nōber of them that do escape death, haupnge receyued this sacrament of extreme vnction, yet that is not to be ascrybed vnto the lacke or faulte of thys sacrament but rather vnto the wante and lacke of stedfast and constant sayth, which oughte to be in those that shall haue this sacrament mynystred vnto them: by which stronge sayth the power of almyghty God in the pymitiue churche, did worke myghtely, and effectuallye in the sycke persones enoynted, receyuyng thys holy and comfortable sacramente, and nowe for the lacke of lyke sayth in our tyme, dothe not worke after lyke sorte. Accordyng wherevnto we reade in the. lii. chapiter of S. Marke after thys sorte. *Et non poterat ibi uirum rem ullam facere nisi quod paucos infirmos, inpositis manibus curauit, & mirabatur propter incredulitatem eorum.* That is to saye.

And he (that is to saye Chryste) could not do any miracle there, sauing that he did cure a fewe sicke persones, laying his handes vpon them,
and

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and be dyd meruaille or wonder for the incredulitie or unbeleiffe of them. This sacrament the is not called the sacrament of extreme or last vnction for that that death alwayes dothe followe it, or for that that no sacrament can be minystered after to the person enoynted, but for that specialle that all other vnctions beinge vsed in the admynystration of the sacramentes, do go before, & this vnction doth solowe them. And here by the waye forasmuche as we doo speake of extreme vnction, ye shall vnderstande, that there are (as the maister of the sentence in hys fourth booke and. xxiij. distinction doth testifye) thre kinde or sortes of vnctions, accustomed and vsed in þ church, the first vnctio, in tyme, is that wherewith yonglynges (comming newly to be instructed and taught in the fayth and religion of Chryste, called in Latyne *Catechumini*) are by the preiste to be anoynted wyth all vpon the breast, and betwene the shoulers, and this vnction is made onely wyth oyle olyue, beyng, fyrste sanctified or consecrated by the byshoppe, and afterwards vsed by the preist in mynystration.

The seconde vnction is, that whiche is made or done, not wyth oyle alone, as the former is, nor wyth balme alone, but it is made and done wyth Chryse, whych is made of oyle olyue and of balme, and soo of two lyquors myngled and myxte together, the oyle to signifye þ clensinge & purging of the conscience and þ balme to signifye the swete sauor of good name & fame, required to be in the partie þ is therewith to be anoynted. And this vnction, so made w chryse, is a principall, and a cheyfe vnction, and the halye ghooste principally

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principally, or chiefly, is geuen in or by it. And wit-
thys crisme the heades of kynges and bysshoppes are
to be anoynted, yea and the heades of the chyldzenne
baptized, are herewith aboute theyre foreheades by
preiste to be anoynted. Yea and finallye the chyldzen
whiche by laynge on of the bysshoppes handes, are by
the sayde byshoppe to be con fyrmed, muste also by the
sayde byshoppe be signed with the crosse, and with the
sayde Chrysm in theyr forehead be also by him anoin-
ted. And the thyrde vnction, of whiche we nowe
haue to speake and to intreate bypon, is that where-
with sycke personnes in the places accustomed are to
be anoynted withall. And thys vnction is made also
of oyle olyue onelye, beyng sanctified or consecrated
by the byshoppe whiche commonly and customablye
the sayde byshoppe accordyng to the olde tradition of
the churche doth *in die eozne domini*. As Saynct Cyprian
in hys sermen *de unctione* doeth testifye. And Sayncte
Dyonysie also in hys booke *de ecclesiastica hierarchia* in the
fourthe chapiter. And nowe concernyng the institu-
tion of thys sacrament, we doe reade Marci. vi. how
Chryste callynge vnto hym hys. xii. apostles, and sen-
dynge them forth by two and two, dydde prescrybe
vnto them a certayne forme of embassadg, or message
and dyd also geue vnto them a certayn power, which
they shoulde occupye and vse.

And we doe reade also there, that the Apostles so go-
inge forth by preach vnto the people perauince, and
that they dydde caste forth deuyles, and also that they
dyd anoynte with oyle manye that were sycke, who
there by were healed and cured. And we maie not
here

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here thynke, as manye bayne folyshe persones, solotynge theyr owne fancies and dreames, haue reported and sayde) that these apostles of Chryst were in thys behalfe as commone chyrurgions, and that by medecynes they dyd heale and cure the sycke, for as ye shall perceyue anone by the testimonye of S. James, thys healynge and curyng was many times bothe concerning the soule and also the bodye, wherefore the oyle, wherewith the Apostles dyd anoynte the sycke persons, was sacramentall and mystycall sanctified oyle, and therefore dyd so worke bothe in the body and also in the soule of the sycke personne. And after thys sorte the catholyke church euen from the begynnyng hath accepted and taken thys to be a sacramente of Chrystes institution and ordinaunce, and so alwayes continuallye hath reteyned and kepte it, takynge for a testimonye of the foundation and grounde thetofo, the sayde. vi. chapter of Sayncte Marke, so by the auncient fathers of the church most learnedly and godlye expounded and interpreted, where vnto is adioyned the testimonye of Saynct James in the last chapter of hys canonicall epistle, wher he being a blessed apostle, & clearly expressynge and vtterynge the manner and fourme of the administration of this Sacrament, whiche he had receaued of Chryst, and deliuered vnto the people to be of them obserued and kepte, doth say thus. *Infirmatur quis in uobis iudicat presbiteros ecclesie & orent super eum iugentes eum oleo in nomine domine, et oratio fidei saluabit infirmum, & alleuiabit eum dominus, & si in peccatis sit remittentur ei.* That is to saye: Is there any sicke amonges you? lette hym bynne in .he. priestes of the church,

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churche, and let them praye ouer hym, anointing him With oyle in the name of our Lord and the prayer of saythe shall saue the sycke, and our Lorde Wyll lighten or ease hym, and yf he be in synnes they shalbe remytted vnto him. which wordes of S. James doo manifestlye declare this vnction or anoyntinge to be a sacrament, as hauinge a visibill sygne, and a promyse of grace annexed thereto. And yf ye besydes the thynges before rehearsed, and expressed in scripture, be desyrours to haue the testimonyes also of the auncient fathers of the churche, concerning this sacramente of extreme vnction, as ye alreadye haue hadd in all the other, ye shall heare certayne of them, bothe of the greke and also of the latyn churche. And fyrste I wyll begynne with S. Chrysostome, who in hys .iii. booke *De sacerdotio* and in the syxt chaptyer therof, entreating of the greate gyftes and graces giuen by almyghtye God vnto his faythefull people by the ministrye of the preistes aswell in regeneration as also afterward in the remission of synnes, doth incontinentlye for the profe thereof bying in the saying of Saint James in the last chapiter of his sayde canonicall epystle saying *Infirmatur (inquit apostolus) quis ex uobis & c.* Theophylacte also in his exposition made vpon the .vi. chapiter of sainte Marke, sayeth thus: *Quod unxerint oleo Apostoli, solus Marcus narrat, quod & frater domini iacobus, in Catholica epistola dicit, infirmatur, inquit quis in uobis inducat, & c.* That is to say. That the Apostles did anoint With oyle, onelye Marke

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(of all the euangelistes) doth shew, which thinge (meanyng this holpe anoylyng) James the brother of our Lorde in his canonicall Epyistle, doth speake of, sayinge: Is any sycke amongest you. &c. wherby also appeareth this place of S. James, and that of S. Marke to be bothe vnder stande of thys sacrament of anoylyng.

And further in the same place, he (consequentlye declaryng the misterye of the visibill and materiyall oyle, bled in the ministracion of this sacrament) saith. *Est igitur oleum & ad labores utile, & lucis fomentum, & hilaritatis effectuum significatq; misericordiam dei & gratiam spiritus per quam a labore liberamur, & lucem & gaudium hilaritatemq; spirituales accipimus.*

That is to saye: For oyle beinge good agaynste laboure or wearynes, being also the nouryshe-ment of lyghte, and the cause or prouocation of gladdenes dothe signifye the mercye of G O D, and the grace of the holpe ghoozte, by the whyche we are deliuered from laboure or wearynes, and doo receaue lighte ioye and spiritual gladnes. with which two places of Theophilacte, Decumenius also a greke authoꝝ fully doth agree.

To these foresayd auncient fathers of the greke churche shall now be adioyned also other of the Latyne Churche, and fyrste saynt Hierome vpon y sayde vi. of S. Marke doeth saye thus. *Cum ungebant oleo egros*

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ros, infirmitatem, fidei uirante corroborant. That is to saye:

When they (meanyng the dyscepples sent fourth by Chryste) dyd anoynte the sicke folke wyth the oyle, they by the vertue of saythe, dyd make them stronge.

Accordynge wherevnto Saynte Augustyne also in the .iiii. chapiter of his second boke

De uisitatione infirmorum. wytyng to his Nephewe, lyenge on his death bedde, giueth him this counsaile saying. *Nec pretermittendum est illud apostoli Iacobi preceptum, infirmatur quis in uobis: inducat presbiteros ecclesie ut orant super eum, ungentes eum oleo sancto, in nomine domini IESV, & oratio fidei saluabit infirmum. Ergo sic roges de te, & prote fieri, sicut dixit apostolus, Imo per Apostolum suum dominus, ipsa uidelicet olei sacrati delibutio, intelligitur spiritus sancti typicalis unctio* That is to saye:

That com-
maundemente of Saynt James the Apostle is not to be omittted or ouerpasse of the. Is any man sicke emongest you: let him bringe in the preistes of the churche that they maye praye ouer hym, anointing him With e holy oyle in the name of our Lorde Jesus, And the prayer of saythe, shall saue the sycke. There fore desyre thou, that of the, and for the, soo it may be done, as Saynte James the Apostle, yea rather, our Lorde by his Apostle dyd saye for surely the anointing With the consecrate oyle is vnderstand to be a typycall anointing of the holy Ghoste.

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Hauinge nowe brought forth sondye authorpytes both of scripture and also of the fathers, we shall (to satisfie you so far forth as we can, and for the plainer openyng of this sacrament of extreme vnction) gyue vnto you heare the difinition of the same sacramente whiche is this.

The Sacramente of Extreme Vnction, is the dew annoyunge of the penitent sicke person doon by the preiste, with consecrated oyle, for the remedye or easynge of the sayd penitent, in soule, and for the recovery of corporall health if it be so thoughte expediet to God. In which difinition when we saye (the penitent sicke person) we do meane thereby that thys sacrament is mynistrred frutefully, onely to those that be members of Chrystes church, and to such as, beinge once fallen oute of the state of grace by deadely synne, haue been by penaunce restored agayne to the sayde grace, and therebpon by thys sacramente are strenghtened and comforted in theyr agonye and fight agaynst the deuyll, who in the tyme of sykkenes and veration of mannes bodye, is moste busye to assaulte him. And albeit that thys sacramente be of thys notable effecte, yet no man oughte to conceyue thys bayne false hope of the effecte of the same, that he hauing lyued in fylthy and abhominable synne and not caryng to be from it deliuered by true penaunce shall by the onely mynistration of thys sacramente of extreme vnction, haue all hys synnes forgyuen hym.

And where further, in the sayde dyfinition, is conteyned, (for the remedye or easynge of the sayde penitent

THE SACRAMENT OF EXTREME VNCTION

penitent) ye shall note that concernynge the soule, no man may doute, but that at all tymes the infirmyte thereof in the sicke person duely repentinge maye the soner by the vertue of thys sacrament be eased, according to the promyse of the holy Schooste in the aboue reherfed wordes of Saynte James, And as concerning the infirmitie of the body, it also maye be hoped and looked for the soner by the worthye recepyunge of thys sacrament, yf God (who knoweth oure necessities, and can, and also will Dispose all thynges sweetly and also pleasauntly to the attaining of everlastyng comforte, whiche all good men cheifelye desyre and praye for) so thynke it expediente for the sycke person. And here to knytte by the matter, where an ende is made of all the .viij. sacramentes, we can doo no lesse then of chrysten charitie to wyshe that all those (who in thys late scismaticall tyme haue vndoutedlye by y instigation of the deuyl, eyther vtterlye contempned or litle regarded these sacramentes, and amongeste them specialy this sacramente of extreme vnction, will nowe after our ioyfull reconciliation to the vnytie of the catholyke churche, regarde all the sayde sacramentes as they ought to do, and soo lyue heare in thys transitory worlde, that they conunynge to there extreme passage, which at one time or other they can not escape, maye from deathe come to lyfe, and from death of the body haue euerlastyng lyfe of the soule, and in conclusion after the generall resurreccio, haue the body ioyned vnto the soule, in blysse euerlastyng whiche almyghty God graunt vnto vs all.

Here

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There now we doo folowe the ten commaun-
dementes of almyghty God, Whiche are ta-
ken oute of Exodus the .xx. oute of Leviticus the
xxvi. and out of Deuteronomie the .v.
chapiters.

- i. Thou shalt not haue straunge Goddes before
me.
- ii. Thou shalt not make to the anye grauen
thinge, nor anye lykenesse of anye thyng
that is in heauen aboue, and that is in earth
beneth, nor of them that be in the Waters vn-
der the earth, Thou shalt not adore them, nor
honour them With godly honoure.
- iii. Thou shalt not take the name of thy Lorde
God in vayne.
- iiii. Remembre that thou kepe holye the Sa-
both daye.
- v. Honour thy father, and thy mother.
- vi. Thou shalt not kyll.
- vii. Thou shalt not commytte adultery.

Thou

THE TEN COMMAVNDEMENTES

Thou shalt not steale.

viii.

Thou shalt not utter or beare false Wytnesse
agaynst thy neighbour.

ix.

Thou shalt not couette thy neyghbours
house, nor desyre thy neighbours Wyfe nor his
seruaunt, nor hys maiden, nor his ore, nor his
asse, nor any thing that is hys.

x.

The p[re]face of the .x. commaundementes.



Three partes of oure promyse, beyng
 nowe perfourmed, it is to wytte, first
 what sayth is, and how it is to be ta-
 ken in this boke, secondly the exposi-
 tion of the twelue articles of the chry-
 sten beleife, theydely the declaration
 of the .vii. sacramentes, the promysed order now re-
 quyreth, that in this fourth place, the tenne commaun-
 dementes, with theyr declaration, be set fourth vnto
 you, for an introduction vnto whiche ye shall note
 foure poyntes: fyrste, what is the lawe, or the com-
 maundemente of God, Secondely, howe the com-
 maundementes of God must be obserued, to the plea-
 sure of God, and our saluation: Thydely, what gre-
 uous punyshmentes God, dothe in holye Scripture
 threaten and manace budoutedlye to be inflycted to
 the breakers of his commaundementes, and fourth-
 ly, what greate rewardes the keepers of hys law, &
 commaundementes, shall receaue at Goddes handes.
 Touchynge the fyrst poynte, whiche is, what the law
 and commaundemente of God is you shall knowe
 that the lawe of God, is a rule gyuen to vs, of God
 for the good guydynge of our selues. whiche rule de-
 clareth, and sheweth to vs, what is the wyll and plea-
 sure of God for vs to doo, or not to dooe, in thoughte
 worde. and dede. And when I call it a rule, I meane
 that as the byckelayer cannot make a waleuen and
 straghte, withoute the direction of hys lyne nor a
 mason can not hewe any coygue or assler stoue, with
 out

the .x. Commaundementes

But the direction of his squyre and rule, nor the shyp-
master can guyde or lye his shyppe safely to good
hauen, or harborough, withoute the direction of the
compasse, so neyther man nor woman can order,
guyde, and rule theyr lyfe euenly, directly, & straight-
ly, to the wyll and pleasure of almyghty God, with-
out the knowledge and direction of his lawe, and
commaundementes, which are the lyne, rule, squyre,
and compasse, where by we maye reare our workes
bpyghtly, frame our selves in vertue constantly, and
gouerne the course of lyfe into the hauen of felicitie
prosperously. And where I saye, that the commaun-
dementes are geuen to vs of God, I declare thereby,
that onely God hath, both (throughe the lawe of na-
ture) in our hartes prynted them, and also in the lawe
of Moyses with his owne fynger, (that is to saye, by
the vertue of the holy spyrite) in two tables of stone
wrytten them. And laste of all our sauoure Chryste,
beyng both God and man, hath ratified and expou-
ded them in the newe lawe of the Gospell: to the in-
tent that with all diligence we shoulde stude to ob-
serue and kepe the sayd commaundements, not on-
ly because they are so expediente and profitable vnto
vs, but especially because that thei are geuen to vs of
God, who therby doth declare to vs his godlye wyll
and pleasure, vnto whom both we, and all creatures
els, are bounde to be obedient.

And as touchyng the seconde poynte, whiche is
howe we muste obserue and kepe the commaunde-
mentes of God to his pleasure, and thereby obtayne
of him rewarde in heauen, ye shall here note, that we

ff.

muste

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must kepe the commaundementes three maner of wayes, first holy and fully in theyr perfecte number, being ten, accordyng wherevnto in the first chapiter of S. Luke, in the high and greate commendation of Zachary and Elyzabeth, the parentes of Saint Ihon Baptyste, it is wrytten. *Erant autem iusti ambo ante deum, incedentes in omnibus mandatis et iustificationibus domini, sine querela* That is to say: And thei both were iust before GOD, Walkyng or lyuynge in all the commaundementes & iustifications of GOD Without any complaynte agaynst them.

And I do saye those wordes Holye and fully, forasmuch as it is not inough to kepe parte or some of the sayd commaundementes of GOD, and to leaue parte of them vnkepte: But as in a harpe, a lute, or a byol (being instrumentes of musycke) euery string with other must be tuned, and none leste vntuned, lest thereby some vnpleasant soundes, and discords might be vttered, so we muste putte all and euery the commaundementes of GOD, to theyr tuneable fashion and practyse, lest that yf any be left vnused or vnerercised of vs, there might to the pure and cleane eares and iudgemente of Almyghtye GOD, come thereby some vnpleasaunte sounde, and vnswete reporte of our lyues and doynges.

Accordyng wherevnto Saynt James in the .ii. chapiter of his epistle sayeth. *Quicumque totam legem seruauerit, offendant autem in uno, factus est omnium reus.* That is to saye: wholoee

Whosoever shall kepe the hole lawe, and yett offende in one poynte or parte thereof, is become gyltie of all.

The second way by whiche we must kepe y commaundementes of God, is that we doo kepe them with a ryght intention: that is for the loue, for the honoꝝ, and for the glory of God onelye, and not for anye honoure or glorye, to be geuen to vs, of man in thys lyfe.

For whosoever in doinge of hys good dedes, intendeth principally to get honoꝝ, glory or reward of man, hath a wronge intention, and hys dede soo done (yea although it be commaunded of God) is not pleasaunte or acceptable vnto God. And of thys ryghte intention speaketh our sauour Chryst in the vi. chapiter of Saynte Mathewe sayinge. *Lucerna corporis tui est oculus tuus, Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit* That is to saye: **The light of thy body is thine eye. If thine eye be simple or cleare, then all thy body wilbe bright or cleare. but if thine eye be euill or nought, all thy bodye wilbe full of darkenes.**

Hear by the eye is vnderstanded the intente, the regarde, or purpose of mans hart, and by the bodye, is ment the wordes, actes, and dedes of man, proceedinge from the harte, and by that intente directed and ordered.

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Therefore Saynt Paule agreing herebnto doth exhorte vs, in his first Epistle to the Cozynthyans, and in the .x. chapter, saying thus. *Sine manducatis, sine bibitis, sine aliud quid facitis, omnia in gloriam dei facite* That is to saye: Whether ye do eat, Whether ye do drinke, or Whether ye do any other thinge els, do ye all thinges vnto the glory of **G O D**

Nowe the thyrd way whereby we must obserue the commaundementes of **G O D**, is with constancye and perseueraunce to contynue in the doying of the. For as our Sauour Chryst sayeth in the .x. of Mathew. *Qui perseuerauerit usq; in finem, hic saluus erit.* That is to saye: He that doth perseuer, or continue, vntill the very ende shall be saued. And in dede so constantlye we shoulde kepe Goddes commaundementes, that no temporall payne threatened or put vnto vs in this worlde, shoulde moue vs to breake any of them. Such a constant seruaunt to God was Susanna of whome we reade in the .xiii. chapter of Danyell, that when she was prouoked to y synne of adultery by two olde iudges, vnder no lesse paine then to be accused in open iudgement, whiche was death by the lawe, she woulde not graunte to that synnefull dede, but sayde these wordes. *Angustie sunt mihi undiq; si enim hoc egero, mors mihi est: si autem non egero non effugiam manus uestras. Sed melius est mihi absq; opere incidere in manus hominum, quam peccare in conspectu domini.* That is to saye: Alas I am in trouble on euery side, for yf I committe this dede it is death to me, and if I doo it

it not, I cannot escape your bandes. Well it is better for me to fall in to the hands of me, than to synne in the syghte of GOD.

We wyll passe ouer the honorable auntyent father Eleazar mencyned of in the seconde boke and the .vi. chapiter of the Machabees. We wyl not stay vpon the .vii. brethern and theyr mother, spoken of in the .ii. boke and seuenth chapiter of the Machabees, of whiche one of the chyldren sayde. *Parati sumus magis mori. q̄ patrias deileges preuaricari.* That is to saye:

We are redy rather to die, then to breake oz transgresse the lawes of God Which oure fathers kepte. But of late dayes, in the tyme of oure pestiferous scisme, the new broched brethern, rather woulde tumble to hel headelonge, then they woulde doo as the catholyke Churche from Chrystes tyme hetherto hath done, concernyng the lawes of GOD, and the rytes of the sayde catholyke churche. And yet forsoth they wyll chaleng martyrdom, but those seuen innocentes doo condempne them in this case. And thys now we haue ye heard howe ye should kepe the commaundementes of GOD to his pleasure, firste in keepyng them all and euery of them, and not in keepyng some, and to offende in the other. Secodly in keepyng them with a ryght intention, whyche is for the loue of God, and eternall rewarde, whych is God hymselfe. And thyrldy in obseruyng the same with constancye and perseueraunce to the ende of our lyfe. In which doinge, ye kepe them to the pleasure of God, and to your eternall saluation & without

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oute keepyng of them ye neyther can please him, nor haue lyfe euerlastyng, accordyng to Chrystes owne sentence and iudgement, when he sayd, *Si uis ad uitam ingredi serua mandata.* That is to saye: **If thou Wylte entre to lyfe, kepe the commaundementes.**

Nowe to come to speake of the thyrde parte or poynte of our diuision, made in the begynnyng of this preface, it is to wytte, of the greuous paynes punishmentes, and afflictions that God in scripture doth threaten and menace to be inflicted vpon such as breake hys commaundementes, ye shall vnderstand first that the trangressours of Goddes law, & commaundementes are generally accursed of gods owne mouth, as the Prophet Daud in the .iij. Psalme declareth, sayinge: *Maledicti qui declinant a mandatis tuis.* That is to saye: **Cursed be they which doo declyne or swarue from thy commaundementes.** And of the particuler, sharpe, and dreadfull scourges, punishmentes, and plagues, whiche do lyght vpon the trangressours of these commaundementes, ye may rede in the .xxvi. chapiter of Leviticus, and in the .xxvii. and .xxviii. chapiters of Deuteronomy. And howe that (to the terrible example of other) almyghtye God hath from tyme to tyme executed his Iustyce vpon aswell pryuate men & women, as also vpon myghty rulers, prynces, kynges, and emperours, besydes the vpon Townes, Cities, ye, & hole countreyes and kyngedoms, in scourgyng, tomentyng, afflictyng and plagyng them, for breaking & trangressing of his lawes & commaundementes,

mentes, the scriptures most habundantly do testify. As that some were of the earth swallowed by quicke euen vnto hell and euerlastyng payne, and that other some (yea fyue hole Cities) with fyre & brymestone, poured downe from heauen were quyte brent vp and consumed, and fether that a greate number of chyldren by beares sent by God sodenly were deuoured, for theyr lewde and wycked behauioure, with very many other such lyke terrible examples in the Scriptures at large sufficiently expressed, which were to longe, particularlye here to rehearse, and are easye there to be founde. Wherefore to conclude thys thyrde parte, we aduise all men to haue continually before theyr eyes, that dreadeful saying of S. Paule in the .vi. to the Romaynes. *Stipendia peccati mors* That is to saye. The stipend or rewarde of synne is death. Meanyng thereby, not onelye here in thys worlde, temporall death of the body, but also after thys lyfe, death eternal & payne in hell fyre.

And as concernyng the fowerth and last part of our first proposed diuision, it is to wytte, of the great rewarde and blessinges which shall come to them that in such sorte as before we haue expounded kepe the lawes and commaundementes of allmyghty God, fyrst ye shall note those comfortable words of almyghty God in y^e twentyth chapiter of Exodus, where he sayth of hymselfe thus. *Faciens misericordiam in millia, hijs qui diligunt me: et custodiunt precepta mea.* That is to saye: Doyng mercy vnto thousands, to the that loue me, & kepe my commaundeiments.

And

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And agayne in the. xxi. of Leuiticus, he sayth, si in preceptis meis ambulaueritis, & mandata mea custodieritis & feceritis ea: dabo uobis pluuias temporibus suis, & terra gignet germen suum, & pomis Arbores replebuntur. That is to say. If ye walke in my preceptes, and kepe my commaundementes and do them. I wil geue vnto you raynes in their due seasons: and the earth shall bringe furth her sede, and the trees shall be replenished With fruite. In the. vi. chapiter also of Ecclesiasticus, it is wyrtten, Cogitatum tuum habe in preceptis dei, & in mandatis illius maxime assiduus esto, & ipse dabit tibi cor, & concupiscentia sapientie dabitur tibi. That is to say: Haue thy thought in the preceptes of God, and be thou continually occupied in his commaundementes and he will geue thee a harte, and desyre of wysedome shall be geuen to thee. whych thinge is well proued by the testimonye of kynge Dauid, who sayth of hym selfe in his. cxviii. psalme. *super senes intellexi, quia mandata tua quesiui.* That is to saye: I haue had vnderstanding more then the olde men, because I haue soughte thy commaundementes.

And here omittynge infinite testimonyes of scripture, whiche declare, that not onely in this worlde, all helth, welth, and prosperitie is promised to the keepers and obseruers of Goddes law, and commaundementes, but also after this lyfe a crowne of immortalitye, and eternall ioye and blysse: we wyl here conclude

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clude repeatynge agayne one shorte sentence of oure
sauoure Chyste in the .xix. of Mathewe, wher he sai-
eth thus. *Si uis ad uitam ingredi, serua mandata.* That is to saye.
If thou Wylt entre into lyfe, kepe the com-
maundementes.

Cherposition or declaration of the fyrste of
the ten commaundementes which is.

Thou shalt not haue straunge goodes be-
fore me.



HAUINGE in this matter fyrst set forth
vnto you the number of Goddes com-
maundements, that perfectly know-
inge them ye maye bothe kepe them
your selues, and also of chrysten cha-
ritye teache them to other, especially
of your family and houschold. And hauyng in the pre-
face of these commaundementes declared vnto you,
what is the lawe and commaundemente of **G O D**,
ho we also the commaundementes of God muste be
obserued, what punysshmentes God dothe manace &
inflicte to the breakers or trangressours of hys com-
maundementes. And fynally what rewarde the ke-
pers of Goddes commaundementes shall at Goddes
handes receyue. Nete and conueniente now it shall
be to expounde and declare the sayde commaunde-
mentes, accorpyng as heretofore in the preface of
this

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hys boke hath bene promysed vnto you, and for the better knowledge of this matter, ye shal vnderstand that thys doctryne of commaundementes conteyned in *Dicalogo*, that is to saye in tenne sentenſes, was fyrſte wrytten in two tables of ſtone, by the hande and power of almyghtye God, and deliuered vnto Moyses in a mountayne Called *Sanai*, to be declared vnto the *Iſraelites* or *Iues*, whiche were forbydden to come vppe to the Mountayne, and were beneth ſtandynge at the foote of the hyl, the cꝝcumſtaunce of whyche matter is wonderfull large and notablie ſette fourth in *Exodi. 16.* and in *Deteronomye. 4.* where emongeste other thynges, dothe clearely appere, that in the gꝝuyng of thys doctryne conteyned in theſe two tables, there was a terrible or a fearfull ſyre, a greate ſmoke, and notable thunder and lyghtenynge, partly to ſignify the ſtony hartes of the *Iues*, partely to declare the greate burden and heuynelle of the lawe, not hable of her ſelfe and by her owne power to iuſtifye, and therefore neding farther helpe of grace therein, and partely alſo to putte in feare the hartes and conſcences of the people, and to ſtyre them by to ſeke and labour for helpe at goddys handes, to fulfyl the ſaide Lawe, whych faſhion and maner of gꝝuyng the ſayde Lawe in the olde teſtament, doth muche dyffer from the faſhyon & maner of gꝝuyng the euangelical lawe in the newe teſtament, and yet in this there is a greate agremente in bothe that alwell in the gꝝuyng of theſe tenne commaundementes in the olde teſtament, as alſo in the gꝝuyng of the euangelicall lawe, in the newe Teſtament

THE TEN CYMMANDEMENTES.

ment, that was a hygh place in whych the lawe was gyuen, and also there was fyre. In the olde testamēt the lawe was gyuen vpon a grosse and earthly mountayne whych was called Syna, or Synai, takyng the name of a preceptes or commaundemente, in as muche as the preceptes or commaundementes were geuen in it, to bydle and kepe vnder the headye rebellions and styffenecked people, not suffered to come by to it, but commaunded to be vnder it. In the newe testamente the lawe is gyuen in dede in a mountaine but yet not called Sina or Syani, but called Sio, whych by interpretation doth sounde or signifye a beholdynge place, from whense al Earthlye thynges maye be considered or looked vpon, and from whense beinge highe and nighe vnto heauen, heauenlye and celestiallye thynges maye be holden. And therefore the blessed Apostles beyng, in theyr conclaue, in the sayde mounte Syon, were of one mynde and quyet, prayinge together and lokyng for the heauenly gyft promysed befoze vnto them by Chryst. In the geuyng of the lawe in Mount Syna, there was fyre, lyghte nyng, and thunder, and dyuerse other thynges very terrible, to signifye the cheife strength of the lawe to consist in terroz, and fearefulness, accordynge wher vnto Saynte Paule in the forthe chapyter to the Romanaynes, doth saye *Lex iram operatur*. That is to saye:

The lawe doth worke or bynge fourthe Wrathe. In the gyuyng of the lawe in Mounte Syon, ther was a vehemente spyrte or blaste, but yet bynngynge woth it alacritie and Joye, and a fyre

Ec.ii.

there

THE EXPOSITION OF

there was, but yet not brennyng the bodye, but lyghtninge the blynde harte or mynde of man, and kyndelinge his slothful and dull will vnto goodnes, so that not by terror or feare compelled as in the olde lawe, but incited & moued by hartly loue, he runneth in the waye of the commaundementes, forgettyng the thynges behinde, and stretchyng hym towarde the thynges beyng before hym, that pleasing God by keepyng his commaundemētes he may accordyng to chrystes promyse, *Mathei Decimo nono.* entre into life and reygne wyth Chryste.

In the fyfste of these two tables there are conteyned in effecte all those thynges whiche we oughte to doo vnto god, and wherein we ought to be occupied with god, that is to saye the very true seruyce of God aswell internall as externall. And in the seconde table are conteyned, all those thynges whych wee owe vnto our neyghboure, and howe wee on oure parte oughte to behaue oure selues to hym. And yet heare muste ye marke that thys seconde table dothe issue or comme from the fyfste table, so that the woorkes of the seconde table cannot truelye be done wythoute the woorkes and dedes of the fyfste table. For then in dede we maye be sene ryghtly and well to loue our neyghboure, when wythout consyderation of anye priuate possytte commyng vnto vs, and wythoute anye worldlye or carnall respectes, we do onely loue hym for Goddes sake, and doo embrace and cheryshe hym as oure owne selues, bycause that God, in whome is all oure hope and truste, and to whome in harte and mynde

THE TEN COMMANDEMENTES.

mynd, we haue ioyned our selues, dothe soo wyll vs
and commaunde vs to do. The greate clerke Dyogen
(whome also Saynt Hierome foloweth) doth allote
or appoynt vnto the fyrste of these two tables fower
commaundementes, makynge of *Non habebis deos
al' enoscoram me* And of. *Non facies tibi sculptile.*
two commaundementes (as we doo) vnderstan-
dynge in the fyrste to be fo:bydden al Idolatrye wher
euall or internall, and in the second, al Idolatrye ex-
ternall or bodely. And vnto the seconde table he doth
allote or appoynte sixe preceptes or commaundemets
knittynge and puttyng together for one precepte or
commaundement, the prahybytyon of despyng the
wyfe, or Goodes of thy neryghbour. But Saynt Au-
gustyne in his seconde booke of questyons, vpon Ex-
odus, in the lxxi. chapyter, and as manye as doo fo-
lowe Saynt Augustyne, do appoynte vnto the fyrste
table, thre preceptes or commaundementes onelye,
ioynng our two fyrste in one, and vnto the Seconde
table, appoynting. vii. preceptes or commaundemets
deuydinge our ten or last commaundement, whiche
is concernynge the vnlawefull desyre of the wyfe and
Goodes of our neryghbour, into two special couman-
dementes it is to wytte.

Non concupisces domum proximi tui and *Nec desides
rabis uxorum eius, non seruū nec ancillam non bouem
non asinum, nec omniaque illius sunt.* wherby deuy-
sion or order Saynte Augustyne doethe allowe
and folowe, especiallye for that it settethe fowthe

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foith, and representeth very lyuely the myſterye of the holy Trinite, in that, that the fyrſt commaundement is referred to the father, the ſeconde to the Sonne, who is the name and worde of God, and the thyrde to the holye Ghoſt, by whose workynge in vs, we do kepe a ſabboth, and do reſte from all ſeruple workes, whiche the fleſhe, deſtitute of the ſpyryte, doth ingendre and byryng forth in vs. And ſo muche as ſaynte Auguſtine hym ſelfe, even in the ſame place before alledged, dothe declare that bothe theſe maners of ioyninge, or partynge the two fyrſt, or the two laſt commaundementes, were vſed and allowed in his tyme.

And ſo that alſo neyther in the one, or in the other maner of deuſynge, or reckenyng theſe tenne commaundementes, eyther the ſenſe, the worde, or anye one wode of the matter is altered, no nor yet anye more or leſſe in eyther of the ſayde.ii.tables. thereby conteyned. Therfore no man ought with thys our duiſyon (wherein for certayne good conſideratyons, we folowe Orlygene, & Saint Hierome to be in any wyſe offended.

Folowynge then thys our order, ye ſhall note that thys commaundemente. Thou ſhalte haue no ſtraunge Goodes before me. as it is the fyrſt in order, ſo is it the moſt cheiſe and princypall emongest them al, for in thys commaundement God requireth of vs theſe ſoure thinges in which conſiſteth his chief and princypall honour, it is to wytte, feare, faythe, hope, and charitie, and they to be geuen of vs vnto hym, as beyng our onely and true God. And as concerning the fyrſte, that is to ſaye, feare, howe ne-
ſſarye

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cessary a part of oure seruyce & duety towarde God
that is, Salomon in the. ix. chapter of his proverbs
playnely and breifely declareth saying, *Principium sapien-*
tie, timor domini. That is to saye. The begynnyng of
Wysedome, is the feare of God. And of this feare
also our sauoure Chyste hymseife, speaketh in the. xii
of Luke, declaring there that God chieflie and prin-
cipallye is to be dred and feared, where he sayth thus
Timete eum qui postq̃ occiderit corpus, habet potestatem mittere in ges-
hennem. Ita dico uobis hunc timete. That is to saye. Feare hym
who after that he hath slayne or kylled the
body, hath power to put or cast into hel, thus
I saye vnto you, feare hym. And thys kynde or
sorte of feare, is commonlye called seruyll. But there
is an other kynde or sorte of feare due vnto god, wher
of the prophete Dauid in hys. xlviii. Psalm, speaketh
saying: *Timor domini sanctus, permanet in seculum seculi.* That is
to saye. The holy feare of God, continueth or
abydeth for euer more.

And as concernyng sayth, whiche is the seconde
parte of our duetie towarde God, there is wyrtte of
it in the. ii. chapter of Ecclesiasticus, after thys sorte.
Qui timetis dominum, credite ille, & non euacuabitur merces uestra.
That is to saye. He that feare our Lorde, haue
sayth in him, or geue credite to hym, and your
rewarde shal not be frustrate. And to entreate
further of sayth in god here in thys place, we nede not
but do referre you to þe declaration thereof, made be-
fore, both vpon the acceptions of sayth, & also vpon þe
sytt

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fyrst artycle of the crede. And as touchynge the thyrde parte of our bounden duety, requyred on our behalfe towarde god, which is HOPE, there is wyrtten of it in the sayde seconde chap. of Ecclesiasticus, after thys sorte *Qui timeat dominum sperate in illum, & in oblectationem ueniet uobis misericordia.* That is to saye: We that feare oure Lord, do ye hope in him and his mercye shall come to you, to your comforte, or delectation. And the prophet also in hys. cxlvi. psal. speaking here of sayeth thus, *Beneplacitum est domino super timentis eum, & in eis qui sperant super misericordia eius* That is to saye: Oure Lorde hath pleasure vnto them that feare him, and in them I do hope vpon hys mercye. Of which hope S. Paule in the. v. chapiter of his epi ste to the Romaynes, doth say thus, *Gloriam in spe glorie filiorum dei.* That is to say: We reioyce & triumphe in the hope of the glorye, promised to the chyl- dren of God. But mooste notablie of this hope, the same S. Paule speaketh in the. viii. cha. of the same epi ste to the Romaynes, saynge: *Spe enim salui facti sumus, spes autem que uidetur non est spes: Non quod uidit quis, quid sperare si autem quod non uidemus speramus per patientiam expectamus.* & c. That is Thorough hope truely We be made safe: but the hope which is sene is not hope. For wherfore doth one hope or trust for that which he doth se: but if we hope for that whiche we se not, the do we loke for or tary by patience. &c. Nowe concernyng the fourth poynt or parte of oure duety towardes God, it is to wytte, Charitie, ye shal vnder-

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Understand that this is the most excellent & soueraigne vertue that belongeth to anye Chrysten man or woman. And of this vertue there is wyrtten in the foresayde seconde chapiter of Ecclesiasticus. where it is sayd,
Qui timeis dominum diligite illum, & illuminabuntur corda uestra.

That is to saye. You that feare oure lorde, loue ye him, and your heartes shalbe illumynated. But howe or in what sorte we maye or oughte to persourne this true loue and charitie towarde god, that doth oure Sauoure Chryste hym selfe in the .x. chapter of Saynt Luke teache vs, sayinge. Diliges deum tuum ex toto corde tuo & ex tota anima tua, & ex omnibus uiribus tuis, & ex omni mente tua. That is to saye. Thou shalte loue thy Lorde **G O D, wyth all thy hearte, With all thy soule, wyth all thy strengthe, and With all thy mynde. whiche in effect is asynne as yf he hadde playnelye sayde, let all thy thoughtes all thy wyrttes, and al thy vnderstandyng al the partes or powers of thy soule, all thy strengthe, trauaile and laboure, be directed to the seruyce and pleasure of God, of whome thou hast receyued bodye, soule, and all the gyftes wherewith the sayde bodye and soule are endued, yea and not onelye thou hast receyued them, but also besydes, thou hast receyued all thy tempozall goodes, fruytes, and commodities whatsoeuer. wherefore the thyng thus beyng, let vs now conclude wyth Saynte Ihon in the .iiii. Chapiter of his fyfte Epystle sayinge. Nos ergo diligamus deum quomam prior dilexit nos. That is to saye. Let vs therefore loue **G O D** because he fyfte hath loued**

h, vs

DS. And for asmuch as of bounden duety we do owe
 to almyghty God, the foresayd foure thynges, feare,
 faith hope, and loue, or Charitie, we maye true-
 lye saye that all they doe transgresse thys fyrste com-
 maundemente, who doe not aboue all thynges feare,
 God beleue in God, hope in God, and loue God. And
 here for your better and playner instruction, we wyll
 particularly set forth vnto you the most notable trans-
 gressours of thys commaundemente, wherein fyrste
 shalbe plac'd the paganes, infideles, and the heathen
 whiche beleue not in the onely true God, but in ma-
 ny false and straunge Goddes. Secondly the Jewes
 shalbe placed, as they who in thys behalfe hyghly do
 offende God, not beleuyng in our sauour Chyriste cru-
 cified, neyther takyng hym for verye God, wherbypon
 foloweth that they do not feare hym, they do not put
 theyr trust or hope of saluation in hym, nor yet loue
 hym, but most spitefully, do hate and blaspheme hym
 and hys name, to theyr endlesse dampnacion, vnlesse
 they in tyme do duely repent. Thydelye the Turkes
 shall haue here theyr place, and all they also that doo
 kepe Machometes abhominable lawe beyng mooste
 contrary to the lawe of Chyrist, and agaynst the ho-
 nour and gloze of almyghty god. Forthly shal folow
 all heretikes, for that they do not honour God with
 the true beleife, as chrysten people are bounden to do
 fyrstelye shall succede all those, who set theyr hartes
 and myndes vpon any worldelye thyng aboue God.
 For whatsoeuer we loue aboue God, settynge oure
 myndes vpon it, more then we do vpo God, or for the
 loue of it, offending God trulye we make that, for the
 tyme, oure God. As the couetous manne maketh his
 goodes

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goodes bys god, according to the saying of S. Paul
 Col. 3. And the glottenous man maketh his belly bys
 God, accor dyng to the sayinge of S. Paule Phil iii
 And the sonde parentes many times, make their chil
 dren their God: in conclusion fyndinge them no god
 des but deuylls, and geuen to all vngodlynes: And
 so of the rest who in any wyse do commit any spiritu
 al ydolatrye inwardlye in theyr heart. Sixtely there
 shalbe here a place for all them, as well such as do pre
 sume so much vpon the mercy of God, that they feare
 not his iustice, and by reason thereof do still continue
 in theyr synne and noughtinesse, as also for them that
 do so feare the iustice of god, that they haue no trust or
 confidence at al in his mercy & goodnes. Seuenthye
 they must here haue a roume, that do vse witchcrafte,
 Accromancie, enchauntement, or any other such like
 vngodly, and superstitious trade, or haue any confy
 dence in such thynges, or do seke helpe of, or by any of
 them: And without dout suche witches Coniurers,
 enchaunTERS, and all such like, do worke by the ope
 ration and ayde of the deuyll, and vnto him for y at
 tayneyng of theyr wicked enterpryses, they do serupce,
 and honoz, of which abhominacion we are warned,
 & expressely comaunded to take hede, & flye fro Leu. xix
 where thus it is written. *Non detineris ad magos.* That is
 Turne ye not to the, which do vse magicall
 artes, or worke w the deuyll. for w out al doute
 most greuously do they offende agaynst the honoure
 of God, who hauing in their baptisme professed to re
 nounce the deuyll & all his workes, do yet neuerthe
 lesse make secrete pactes and couenauntes with the
 deuil, or do vse anye maner of coniurations, to rayse

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by deuylles for treasure, or any other thing hid or lost
or for anye maner of cause, whatsoeuer it be: for al
such committe so high offence and treasō to God, that
there can be no greater. For they peld the honoure
dewe vnto God, to the Deuyl, Goddes enemye and
not onelye all suche as vse charmes, withcraftes, and
conjuracions, trangresse thys cheife and hyghe com-
maundemente, but also those that seke and resorte
vnto them, for anye counsaile or remedy, accordynge
to the saying of God whan he sayd. Deuterono, xlviii.

Lette no manne aske counsell of them, that vse
falle diuinations, or suche as take hede to dreames
or chatterynge of byrdes. Let there be no wytche or
enchaunter emongest you, or any that aske the coun-
sel of them, that haue spyrytes, nor of southsayres, nor
that seke the trougthe of them that be deade, for god
abhorreth all these thynges. fynallye al kynde of vn-
saythfulnes, vnpacientnes, murmurage and grud-
ginge againste God specially in tyme of aduersitie, is
a manifest and open breakyng of thys commaunde-
ment. And though this much might seme sufficyente
for declaration of this firste commaundemente, yet
are there other thynges appertaynyng to the fuller
vnderstandinge hereof, not to be of vs omittted. As
firste to declare what is ment by the wordes, before
me, expressed in thys commaundemente. The expo-
sition whereof in fewe wordes is thys, because no-
thyng can be so secrete, pryue, close or hid from god
but that it is sene with his moste perslyng eyes, who
(as the prophete Dauid in the seuenth Psalme doth
say) is the sercher of manes harte, and of hys inward
lustes

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lustes, and desyres, and who also eternally is presente
 euerye where, therefore we maye not eyther in dede
 worde, or in anye secrete thoughte, at any tyme, or in
 any place: committe or offende agaynst hys honoure
 and omnipotente maiestie. For yf we soo do, it is vn-
 doubtedlye done, before him, that is to saye, in hys
 sight, who wyll not faile, for oure so doyng, to pow-
 er his wrath and his indignation vpon vs. Secondlye
 you shall note that God begynneth his lawe or com-
 maundementes at hym selfe, beyng the most worthy
 and wythoute all comparisyn, and after ward he pro-
 cedeth to instructe vs in our duety toward our neigh-
 bour. Thyrde lye shall note, both touchyng thys, &
 the reste of the commaundementes, that they are for
 the mooste parte vttered in the negatyue and not in
 the affirmatyue speache, not onely for that the nega-
 tyue dothe bynde euer and for euer, and is more ve-
 hement then is the affirmatiue. But also for that the
 negatyue doth accustomedly requyre, on the contra-
 ry syde the affirmatyue, and denyng or forbyddynge
 doth imploye in it a contrary commaundement: and
 therefore in these precepts it is not alonely to be con-
 sidered what is forbydden and denyed vnto vs, but
 also what God (thoughe therein he dooe not vse for
 mall or expresse wordes) doth requyre in the contra-
 ry of vs. And therefore where in thys precepte in the
 negatyue speach it is sayde. **Thou shalt not haue
 straunge Goddes before me** There must by this
 negatyue, be vnderstande the affyrmatyue, that is
 to saye. **Thou shalt onely haue me for thy true God.**
 And

And in dede yf this precepte had bene conceived and made in an affirmatiue speache onelye, then the Samaritanes woulde haue gathered here of some excuse, who thoughte they worshypped one God, yet withall they worshypped manye Goddes to, as appeareth. 4. Regum. 17. Lyke wyle mighte the Jewes the gentylles, the heretykes, yea and the noughtye persons of the world, who thoughte they dyd and doo knowe one to be God, as Saynte Paule in the fyrste chapiter of his epylle to the Romaynes doth testifie, yet they did not honoꝝ and worshyppe him duelye as they ought to doo, as Saynt Paule in the sayde epylle and chapiter doth euidently declare.

And synallye ye shall vnderstand and note, that where thys fyrst commaundement is of late diuerflye out of the hebrewe tongue translated, bothe into Laten and also into Englyshe, (euerye one of suche translators folowinge hys owne iudgement and fantasy therein) we haue (as becommeth vs to do) folowed the latin translation commonly receyued throughout the hole catholike Church.

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Cherposition or declaration of the seconde
Commaundement, which is

Thou shalt not make to the any grauen
thinge, nor any likenesse of anye thinge that
is in heauen aboue, and that is in earthe be-
neth, nor of them that be in the Waters vn-
der the earth, thou shalt not adoze them, nor
honoꝝ them, With gods honoure.



Because heretofore by dyuerse false
and vngodlye translations, this com-
maundemente hath bene broughte in
and alleged, not onelye agaynste ima-
ges set vp in churches and vsed wryth
due reuerence of the people, but also
agaynste the most blessed Sacrament of the Altare,
callyuge it an Image or Idoll, and other moſte byle
termes to byrnyng the people into contempte, and ha-
tred of it, y e shall fyre heare howe almost eyght ſcore
yeare agone our owne contrey men euen in tyme of
heresye dyd oute of Latyne translate thys place into
Englyſhe, and ye maye the better beleue me hereint
foꝝ that I haue thys booke in parchemente ſayre and
truely wyrtten to be ſhewed at all tymes to any well
diſpoſed perſon that ſhall deſyre it, and thereby ſhall
indifferent men perceyue that the procedyng prea-
chers or rather praters, takynge ^{in pryde and dolum}
foꝝ an Image, a confoundyng the one wryth the other
haue greatly abuſed, & deceyued the people, firſt in the
xx. chap. of Exodus where the .x. commaundemētes are
rehearsed

recheard, and numbed, thus is it wyrtten.

And e lord speek alle is wordes, I am e lord yi god, that hayt lad e out of e londe of Egypte, from e house of yraldome, yⁿ schalt not haue alyen goddys before me ye schalt not make to e grauen ying, ne eny like nesse e is in heuen a bolvn & e is in erē bene e of hem yat bene in Waters vnder erē, yⁿ schalt not anoure hem he herye hem.

And so fourth, Moreouer in the xxvi. Chappter of Leuiticus, where the commaundementes be also touched, there is it also wyrtten thus. Ze schuln not make to zou a malvinette and grauen ying, netytles ze schuln rere, ne huge stone ze schuln putten in zo: ery, that ze honour it.

And so fourth, Belydes this in the, v, chapter of Deuteronomy it is wyrtten thus. Vⁿ shalt not haue haue alyen Goddys in my lyst, yⁿ schalte not make to yee grauen yinge ne lyckenesse of alle yinges e in heuen bene aboue. And in ery byneye, and that diuellen in Waters vnder ery, yⁿ schalte not honour hem ne herye.

By these places so translated euen in the noughtye tyme, it is euident that men were not then so impudent and false as they in oure time haue bene, so: they neyther coulde no: durste as some in our tyme falsely haue done, translate an Idole o: a grauen thyng, in

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to anye Image, for you must vnderstand, & betwene
an Image (whyche is a name of reuerence) and an
Idol (whyche alwayes wyth the good, is abhomy-
nab) there is a very notable and greate Difference; and
the difference is thys. The Originales, fyrste formes
and parentes of Idoles, to represent by, are very vn-
true and clerelye false, for hauynge the inscryption of
goddess (as for example of god Jupiter of god Mars
and of suche lyke) they are in dede the pictures of de-
uyles, and not of Goddess (god being but one) and (as
the Prophet sayth Psalme. cx) *Omnes dii gentium demonia.*
That is to say. All the goddess of the Gentyles
are dyueles, and yet with folyshe erronypous people
one taken for God Jupiter, one for God Mars,
and so forth, all beyng false. But the originales first
formes or paternes of the ymages, to represente the
very thyng signified by them, are saythfull and true
thys of Chryst, that of Chrystes Mother, an other of
Sayncte Ihon Baptiste, and of euerye Sayncte a
peculier Image, and soo to be called, because in dede
there is a Chryst to haue an Image of, and lyke wyse
there is a mother of Chryst to haue of her an Image,
and so of the rest, which to be so, we can not deny, ex-
cepte we wyll falselye saye, that there is no Chryste
at all, nor no mother of Chryste nor yet no Sayncte.
And that the catholyke churche hathe alwayes euen
from the begynnynge, put greate dyfference betwene
an Idol and an Image, vterlye abhorryng and de-
testyng the one, and deuoutly and godly recepyng
and allowynge the other, it is most euident to the that
will

youll consider what the church dyd in this matter
 aboute eight hundred yeares agoo: at whyche tyme
 there was greate controuersie in this matter. where
 vpon the chiefe and most learned men of al christen-
 dome dyd assemble our of all partes of the worlde to
 the cytye of Nycce in the countrey of Bethinia, beyng
 in Asye the lesse, where they after longe deliberatyon
 diligencie searchynge, and mooste aduised persuinge of
 the booke wyrtten by the auncient fathers, whyche
 were before thole dayes, dyd conclude that the vse
 of ymages in the catholyke Church is in no wise re-
 pugnant, with the seconde commaundemente, it is
 to wytte. Thou shalt not make to the any gra-
 uen thyng. &c. And further to open and con-
 fyrm this poynte, they also dyd then playnely de-
 clare that in the olde testament were manye ymages
 and lykenesses or similitudes, not onely wythout the
 tabernacle and the temple, but also wythin the same
 made, had, and bled by Goddes expresse commaunde-
 mente: at whyche assembly also was clearly proued
 that there is a greate difference betwene the Ima-
 ges, whych Chrysten men do vse in theyr churches, a
 the Idols vnto whych the Gentyles and some times
 also the Jewes them selues dyd geue Gods honoure
 and worship. And that the ymages bled in the church
 were signes and memorialles of Chryste and the
 holy saynctes. And that the reuerence whych is done
 before the ymages, is not done or mente to be done to
 the wood, stone, syluer, gold, or any other suche stuffe
 or matter whereof anye Image is made, no nor yet
 to the workemaunshyppe or beautiful shape thereof as
 thoughe

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though there were any suche worthynes or dignitie therein, but we beholdynge the pictures or Images, myght be brought thereby in remembraunce of them, theyr lyues, doynges, and deathes, whose Images they are, or whome they represente, and thereupon imitate, and dilygentlye folowe to our power, all the same: as when we earnestlye and intentiuely doe behold the Image of the Crucifixe, we then haue good occasion to remembre, the incarnation, lyfe, passion, and death of our Sauour Chryste. And when we beholde the Image of the blessed Virgyn Mary mother of Chryst, we then are styrred vp to thinke in our hartes how that blessed mother beinge of our mortal humayne nature, dyd in her wombe conceue (by a meanes far passyng the capacite of manne or angell, to comprehend) our sauour Chryst beinge bothe god and man, and that therfore we do prayse, magnifye, and extolle her aboue all creatures, visibie and inuisibie: and that for like reason and cause, the Images of the Prophetes apostles martyres & other sayntes and detely beloued seruantes of God, are certayne sygnes, by whych as in a glasse, we behold their godlye conuersation, lyfe, affliction, and death that by the beholdynge of theyr Images we may styrrer vpp and renewe in vs that affection, and loue which we haue to the very Sayntes, for theyr godlynes and vertues sakes. And besydes thys in the sayd asseblie or general counsaile, thys similitude folowynge was then thoughte mete, to open and declare some what the matter and the maner of Images in the Churches of Chrysten men, wyth the vse thereof. That

Ii.ii.

like

As when we do receiue letters from an emperour, a kynge or greate pryncce, we do kysse the scale of the sayde letters not for the wares sake, but geuing thereby our due honour and reuerence to the emperour kynge or pryncce whose letters we doo receiue. Euen so when Chrysten men are before an Image, (as for example before the ymage of the crucifix) they knelyng, or kysyng the same, hauynge in theyr heartes, and myndes godly intention and affection, they doe not entende or mynde thereby to adore or worshyppe the very Image selfe, being of wood stone or other matter (whiche in dede being ones mouldered a way for the oldenes of it, or other wyse beyng consumed or defaced they do regarde it nothyng at all, nor haue it in any estimation) but beholding the said Image of the Crucifix beyng as a scale, and a token or remembraunce of the passion of Chryste, they are thereby admonished and plicte in remembraunce, to salute & adore him, who for al our sakes suffered death vpon the crosse, nayled and crucified; as the Image of thys crucifix doeth effectually represent, and therefore, that is to saye; for Chryst and hys passions sake, that sygne of the crosse maye be, and is, set by & erected in churches, houses, markette places, in hyghe wayes and els wher, yea and wounen in garmentes or other clothes for such godly purposes and intentes that by the oft seinge and beholding of the same, we at all tymes and in all assayres maye be myndefull of oure Sauour and redemer Iesus Chryste, and of hys moste bytter passion, whyche he for oure synnes dyd suffer.

The

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The same counsaile also hath this other example; that lyke wyse as when we do kysse the booke of the Gospels, we haue not suche affection, and loue, to the parchment, paper or letters made with ynke, as for theyr sakes to kysse the booke, but hauinge onely respect to those hollesome comfortable and holy sayinges whych are in the booke conteyned, do for that respect and for their sakes, with al our hole hartes & mindes kysse and embrace, the booke most ioyfullye. Euen so when we doo worshyppe the Images of Saynctes, we doo not worshyppe those outwarde shapen or figures, but we do worshyppe the gyftes, graces, and vertues whiche god hath wrought in those saynctes whose Images they are: for we do prayse the godlynes of theyr lyues and styre vp oure selues thereby, to imitate and folowe theyr fote steppes, and there withal we do make prayer vnto almyghty god that he wylbe mercifull and bountifull vnto vs, through the intercession and merites of them. And in dede we doe not speake to, nor praye vnto the Crosse of Christ, or the ymage of anye sayncte in thys wyse.

Dijnostriestis. Exod. 32. cap. That is to saye. **We are oure Goddes.** for we know ful well and are most assured what they are, and that they are not nor yet can be Goddes, being but only similitudes and ymages of Christe and hys saynctes, whiche saynctes we doo reuerence and worshyppe for Goddes sake, as when we worshyppe any martyr, we glorifye God and hys gyftes in the same Martyr, and when we honour the blessed byrgyn Mary, mother of Christe, we ho-
noure

honoure, in her, Chyſte, whole mother ſhe is. And when we honour the apoſtles, we honour, in them, hym that ſent them. Beſydes al theſe foreſayd thinges expreſſed in the fore ſayde auncient general counſayle, and there, woth bnyfozme conſent agreed vpon, and decreed, you ſhall fynde in the ſame Counſayle, ſaythfully, and truely alleadged a great number of teſtimonies for thys purpoſe, oute of Athanaſius, Eufebius, Pamphili, Baſilius Magnus, Gregorius Nizenus, Gregorius Theologus, Iſodorus Peluſiota, Cyrillus, Nilus, Aſterius Amaſce, Theodorus Lyrorum, Anaſtaſius, Sophromus Euagrius, Theodorus leſtor, Germanus, patryarche of Conſtantinople, beyng all auncient fathers of the Greke Church. And oute of the Latyn Church, there be teſtimonies; there cyted and brought oute, as of Ambroſe, Hierome, and Gregorie, of whych the fore ſayde teſtimonies, we wyll, for youre better contentation, and ſatiſſaction, alleadg ſome, out of the very actes and recordes of the ſame Counſayle. And fyrſt of Athanaſius there is thys ſaying noted and expreſſed. *Qui in alicuius typum, imaginem, aut effigiem, ignominioſus eſt, in illum cuius eſt typus, iniuriam factam arbitramur.* That is to ſaye. Whoſo euer is ignominious, or ſpitefull to the forme, ymage, or picture of any, we thynke that iniurye donne to hym whole forme Image, or picture it is.

Seconde of Baſilyus magnus, there is in the ſayde Counſayle, thys teſtimonye or ſayinge recyted.

Quemadmodum adeo Chriſtianam & inculpabilem noſtram fidem, ueluti hereditario iure acceperimus, ſic conſiteor, & in eo maneo. Credo autem unum deum omnipotentem, deum patrem, deum filium, ſpiritu ſanctum unum deum hec tria adoro, & glorifico. Conſiteor etiam filij incarnationem, & economiam,

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oeconomiam. Deinde sanctam Mariam, qua secundum carnem illum peperit hanc dei param uocans, suspicio etiam sanctos apostolos, prophetas, et martyres, qui pro me apud deum supplicant, quo per illorum mediationem, propitius sit deus noster benignissimus, et remissione peccatorum mihi gratis largiatur, quam ob causam et historias imaginum illorum honoro, et palam adoro, hoc enim nobis, a sanctis apostolis traditum, non est prohibendum sed in omnibus ecclesijs nostris eorum historias erigimus. That is to saye.

Euen as We haue receyued of **G O D**, oure Christian and inculpable faith, as it were by right of inheritauice, so do I confesse it, and abyde in the same. I verelye do beleue in one God almyghtye, God the father, **G O D** the sonne, and **G O D** the holy ghoſt,; these three beyng one God I adore and gloryſye. I confesse also, the hole dispensation of Chryſte, in carnate and next the holye virgin Marye, of Whome Chriſt toke fleſhe, and was borne, I calling her mother of God. I reuerence also the holy Apostles, prophetes, and martyres, Whiche do make interceſſion to God for me, that thorough their mediation, oure mooste benigne god may be merciful, & hely graunte vnto me remiſſyon of ſynes. For Whyche cause I do honoure, and openlye adore also theyr Images, for this thinge beinge of the holy apostles deliuered vnto vs is not to be letten or bydden, but in all oure churches we erecte or set vp by their Images.

Besydes

Besides all these, there was in the sayde seueyne
 generall counsaile alledged the auctoritie of Ger-
 manus patriarche of Constantinople who sayde thus.
*Non offendat quengua quod ante sanctorum imagines, lumina & suauos
 lentia thymiamata accenduntur, Symbolice enim ista fieri, no lignis aut lapidibus,
 sed in honorem illorum opinandum est, quorum cum Christo requies:
 quorum honor ad ipsum recurrit, hoc ipsum testante sapiente Basilio, quod
 ergo conseruos bonos honor, erga ipsum dominum, commune beneuolentie
 signum exhibet. Sensibilia enim lumina symbolam sunt, immateriales illius
 ex a deo dati luminis, Aromatum autem incensio, sincerum & totum sancti
 spiritus afflatum in repletionem significat.* That is to saye.

Let it offende no man that before the yma-
 ges of Sainctes, Candelis and Wete sauou-
 ryng encence are brent. For we must thynke
 that these thynges are done mysticallye, not
 vnto the very Wode or stones, but in and for
 the honoure of the Whose reste is with Christ,
 the honoure of whiche sainctes repaireth or
 commeth agayne vnto Christe, the sage Ba-
 syl testifiyng the same, and sayng, that the
 honour done to oure fellove seruantes be-
 ing good doth geue or exhibit a common to-
 ken or signe of beneuolence to oure Lorde, or
 maister hym selfe. For the sensible lyghtes or
 candelis, are a sygne of that pure and unma-
 terial lyght geuen of God. And the burnyng
 of frankencense, dothe sygnifye the pure and
 the ful or hole inspiration, and repletyng
 of the holye ghost.

Ther

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There was also in the saide assemble or counsaile, an other testimony or sayinge of the sayde patryarche Germanus, and that is thys. *Deū sepe mirifica designasse miracula hominibus qui admonitione imaginum argente erga deum et sanctos eius affectu commoti fuerint.* That is to say. GOD oftentimes to haue wrought or mewed wonderfull myracles to men, who, by the contemplation of Images, haue with an ardent affectyon, or loue to GOD and hys saintes, bene moued, and styred. And the sayde patryarche Germanus amongst very many myracles there by hym recyted both saye. & in the ecclesiasticall hystoie of Eusebius it is wyrtten howe that in the citty Panneada (called in the Gospell Cesarea Philippi) before the doore of that woman which had the bloudye flur, & was cured thereof by touchyng the hem of our sauours garment (as Marke in hys. v. chap. wyrtnesseth) there was an ymage of brasse erected, which was made according to the fourme and shape of Chryst, wearynge a longe garment, and that before the same ymage was sette directyve the ymage of the sayde woman knelynge deuoutely and humbley holdyng by her handes to the sayd ymage of Chryst, and that at the fete of Chrystes ymage a certen vnknoen herbe & of a straunge forme dyd growe, and that euer as it came in growyng to touche the hem of the sayde longe garmente of Chryst, then had it the power and vertue to cure and remedy all maner of diseases. Further the fathers at the sayde seuenth counsaile assembled, doo in the actes and recordeg of the sayde counsaile testify and re

kk, corde

corde that thys matter of ymages was entreated of and debated in the fyrst generall counsaile, kepte, and holden at Constantinople, declaringe howe that in the sayde fyrst generall counsaile, it was defyned and determinied that it was a chrysten vsage to haue the Image of the crucifixe, to the intente that hereby we shoulde be broughte in remembraunce of Chryste, whych toke awaye the synnes of the worlde. And at length the sayde seuenthe generall counsaile, concluding doth saye, that the honour and reuerence geuen to Images is not that kynde of honour which is called *Latria*. That is to saye. Godes honour, whych onely is due to God, and muste of vs creatures be geuen to none other, but onely to our creature, but it is another kynde of honour done in remembraunce of theyr vertues, godlynes, and conuersation, and for other godlye respectes before expelless. And thys determination as concernyng Images, wyth all other thynges then and there agreed vpon, was of all and euery of the Patriarches, and catholyke byshoppes then and there beyng, as well of the Greke, as of the Latyne Church (beyng in all aboute thre C. Byshoppes, besydes other degrees of the clergie) wyth an vniforme consent well allowed gladly receyued, and earnestly and obediently obserued. Whetefore these premysses duely consydered and wayed, al men oughte to conforme their selues, to the vse of the Catholyke Church herein, and to folowe the rule and counsaile of Saynte Paule in hys thyrde chapytter of hys epytyle to the Collossenles, where he sayeth thus.

Omne quodcumq; facitis in uerbo aut in opere: omnia in nomine domini nostri Iesu Christi, gratias agentes deo & patri per ipsum. That is

to

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to saye: **E**uerie thyng **W**hatsoever ye doo in
Worde or in dede, do ye all thynges in **ē** name
of oure **L**orde **J**esus **C**hryste, gyuyng **t**han-
kes to **G**o**D** and the rather by or throughe
Chryste, whiche rule who that foloweth in the ble
of these **I**mages (as the hole **C**atholyke **C**hurch,
heretofore hath, and now we doth) can not iustlye, nor
ought not to be reprehended or misliked, nor reckoned to
haue don a myse, or to breake thys seconde commañ-
dement. For by the very wordes therein conteyned,
we be not forbydden to make or to haue similitudes
or **I**mages, but onely we be forbydden to make or
to haue them to the intente to gyue **G**oddes honoure
vnto them, or to take them as **G**odes, as it appeareth
in the .xxvi. Chaypter of **L**euiticus.

And therefore although **I**mages of **C**hryste and
hys sayntes be the workes of mennes handes: yet
they be not so prohibited, but that they may be hadde
and sette by bothe in churches, and in other places to
the intente, that we, in beholding and lokyng vpon
them as in certayne bokes and signes, maye call to
reminbraunce, the manifolde examles of vertues
whych were in the saintes, whome they doo repre-
sent: And so we maye the rather be prouoked, kynde-
led, & stirred, to yelde thankes to oure lord & to prayse
hym & his said saintes and to remember and lament
our synnes and offences, and to praye **G**od, that we
maye haue grace to folowe theyr goodnes and holye
lyuyng. As for an examle, the ymage of oure sauour
hangeeth on **ē** **C**rosse of the rode, or in paynted clothes,

Rk.ii. walles

walles or wyndowes, as an open booke, to the intent that besydes the examles of vertues, whyche we maye learne at Chryst, we may be also manye wayes prouoked to remembre hys paynefull and cruell passion, and also to cōsider oure selves, when we beholde the same ymage, and to condemne and abhorre oure synne, whych was the cause of hys cruell deathe.

And furthermore consydering what hygh benefytes we receiue by hys redemption, we maye be prouoked in all oure distresses and troubles, to runne for comforte vnto hym. All these lessons wyth many more, be brought to oure remembraunce by the boke of the roode, yf we beyng fyrst well instructed and taughte what is represented and mente thereby, do diligently beholde and loke vpon it. And as our sauour Chryste is represented by this ymage of the roode, euen so the holy sayntes, whych folowed hym be represented vnto vs by theyr ymages, and therefore the sayde ymages maye well be set vp in churches, to be as bookes for vnlearned people, to put them in remembraunce of those sayntes, of whome they maye learne examles of fayth, humilitie, charytie, pacyence, temperance and of all other theyr vertues and gyftes of GOD, whych were in theym. For whyche causes, ymages maye be set in the churche, and oughte not to be despised, but to be vsed reuerentlye, althoughe we be forbidden to geue goodes honoure vnto theym. These lessones should be taught by euery curate to theyr parisheners. And where as we vse to sence the sayde Images, and to knele besyde theym, and to crape to the Crosse. wyth suche other thynges: We muste knowe

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knowe and vnderstande that like thynges be not
 nor ought to be done to the ymage it selfe, but to God
 & in his honor, although it be done afoze the ymage
 whether it be of Chyyst, of the Crosse, or of our Lady
 or of anye other Saynte. Agayne thys commaunde-
 ment dyd offende generally before the comynge of
 Chyyste, al gentylles, and people that were not of the
 nation of Israell, for they dyd geue goddes honoure
 vnto Idoles, and worshypped false godes some one
 some another, of the whiche sorte there was a greate
 number. for besydes theyr common goodes, euerye
 cuntrye euery cytye or towne, euerye house and fa-
 milye, had theyr prayer and peculyer goodes, where
 of is much mention made in authors, both Chyysten
 and heathen. And these gentilles thogh they hadde
 knowledge of a very god, yet (as saynt Paul sayth
 Rom. i) they had ydle and vayne fantasies, whiche
 led them from the truthe, & caused theym where they
 cousted the selues wyse, to become folles. And agaynst
 thys commaundement offended the Jewes also manye
 and sondry tymes, yea almost continuallye. for not-
 withstandyng, that they professed the knowledge,
 and worshyppynge of the very true god, yet they
 fell to the adoration of Idoles, and false
 goddes, as the holye Scripture maketh
 mencion in many places. And here
 we make an ende touchyng,
 thys seconde commaun-
 dement.

The exposition or declaration of the thyrde
 Commaundemente, whyche is.

Thou shalt not take the name of thy Lorde
 God in vayne.



Either the better and more perfect vnder
 standinge of thys commaundemente,
 you shall briefely call to your remem-
 braunce, that as in the fyrst commaun-
 demente there was a prohibytion to
 haue straunge Goddes, and therein
 implied that we must haue one God onelye. And as
 in the seconde commaundemente there is a prohibiti-
 on to make to the anye grauen thyng, as to adore or
 honoure it wth gods honoure, and therein implied
 that we muste adore and honoure God onelye, wth
 hys due and peculyer honoure. So lyke wyse in thys
 commaundement beyng also a negatyue, there is a
 prohibytion to take the name of thy Lorde GOD in
 vayne, and therein is imployed thys affirmatiue that
 we must take and vse the name of God ryghtely, and
 reuerently. And hereby appeareth howe one of these
 commaundementes dothe depende vpon another, in
 verry good order. As fyrste to haue one God onelye,
 the seconde to geue vnto hym hys due honoure, and
 the thyrde to vse hys name wth reuerence.

And here you shall learne that albeit the name of
 God, beyng of it selfe fully perfecte and mooste holy
 can not, in it selfe, eyther receyue increase of honoure,
 and sanctification, or decrease and diminutyon of the
 same

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same, yet concerninge the vse, and abuse of it, amongst men, it maye be taken and cousted on the one side for sanctified and honoured as beynge well vsed.

And on the other syde for polluted and dishonoured as abused, and not well handled. And here shall you note, that the pythe and chiefe effecte of this comādeemente doth consist in thys, that we must rightlye vse the name of **GOD**, and in no wyse abuse it, and rightlye we maye and doo vse it, and sanctifye it by nyne specyall wytes and meanes, amongst other.

First by confessyng openlye the name of God, and of oure Sauoure Iesu Chryste, openyng and cryelsyng, by our mouth, the fayth of Chryst before all me of what sorte, state, or condycion they be, when the case so requirerh, and not to cease from confessinge of the same, for any pleasure or paine that maye grow and be geuen to vs, or inflicted by them. Of whyche sorte and maner, our sauoure Chryste in the **xxviii** chapter of **S. Mathewe**, doth speake sayng, *Omnes qui confitebuntur me coram hominibus, confitebor et ego cum coram patre meo qui in celis est* sayng also in the **ix** of **Luke**, *Qui me erubuerit et meos sermones, hunc filius hominis erubescet, cum uenerit in maiestate sua et patris, et sanctorum angelorum*. And **Saint Paule** also in the **v** chapter to the **Romaynes** sayng, *Corde creditur ad iustitiam, ore autem confessio fit ad salutem*. The Englishe of these three sentences is thys: **Euerye one that wyll confesse or acknowledge me before men, I also wyll confesse, and acknowledgt him before my father whiche is in heauen, and who is ashamed of me, or wyll not acknowledge me**

me, and my saynges, hym also the sonne of man, when he shall come in hys maiesty, and in the maiesty or presence of hys father, and of the holy aungelles, shalbe ashamed of, and not acknowledge. By hearte or mynde one doth in dede beleue to iustice, but by e mouth confession is made to heath or saluation.

Accordyng whereunto the prophete Dauid sayeth.

Confitemini domino & inuocate nomen eius, annunciate inter gentes opera eius. psal. ciii.

That is to say. Do you make or gyue confession or prayse to oure Lorde, and call vpon hys name, doe you shewe or declare amonges the gentyles or people hys workes.

The seconde sorte and maner of right blyng, and takyng the name of God, is not onely wryth our hart but also wryth our mouth to prayse God, and glozifie hym at al tymes, bothe in prosperitie and in aduersitye sayng with the Prophete Dauid in hys. xxxiii, psalme.

Benedicam dominum in omni tempore semper laus eius in ore meo. That is to say. I wyll blesse oure lorde, at

all tymes hys prayse shalbe alwayes in my mouth. And agayne the same prophete in the. C. ii. psalme both saye.

Benedic anima mea domino, & non obliuisceris neque retributiones eius &c. That is to saye.

O (my soule) do thou blesse oure Lorde, and doo thou not forget al hys gyftes or rewarde &c.

Not disagreeinge wryth the sayinge of Ihon hys se-

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conde chapiter. *Si bona suscepimus de manu domini mala autem quare non suscipiamus.* That is to saye. **If** We haue receyued good thynges at the hande of oure Lorde, Why shoulde Wee not also take aduersities or affliction? And of thys seconde sorte or kynde, saynt Paule in the .x. Chaptyer of hys fyrste epystle to the Corinthyans, doth wyte thus *Omnia in gloriam dei facite,* That is to saye. **Doo** you all thynges vnto the glorie or praise of God.

The thyrde sorte and maner of ryghte vsynge and takynge the name of God, is when his holy wordes, are truly set fourth both pryuatly and openly. Pryuatlye I saye, when the father teacheth his chyldren the mayster his seruauntes, the scholemayster his scolers, and euery one harynge gouernaunce, dothe instructe them of whome he hath gouernaunce, as well howe to beieue the articles of their crede, as to knowe and kepe the commaundementes of God, (flynge from all synnes) as howe also to praye for grace, and to leade a godlye and a Chrysten lyfe. And openly I saye, when the true ministers of Goddes worde doo preache and declare it syncerely, and purely, to the edifyenge of the people, in fayth, hope, and charitie, so that the glorie of God, and the verytpe of hys worde maye be lyuely and frutefullye set forth to the people After whych sorte Chryste dydde, saying, (*Ioannis . 17*) **I** haue claryfied or glorified thee (O father) vpon the earth, And shortly after agayne, sayinge in the sayde chapter. **I** haue made open, or decla

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red thy name vnto men, &c. And after the lyke
sorte Saint Paule dyd sanctify the name of Chryste,
(Chryste so testifyeng and bearyng wytnesse of him)

Actuum. ix. where he sayeth. *Vas electionis est mihi ut portet nomen
meum coram gentibus, & regibus, & filiis Israel.* That is to say.

He (meanynge and speakyng of Paule) is vnto me
a vessell of election, or choyse to carye or beare
my name before the Gentyles, and kynges, &
chyl dren of Israell.

The fourth sorte or maner of ryght vsyng and ta-
kyng of the name of God, is by adozation, and wor-
shyppynge, or honourynge it, not onelye by inwarde,
and mentall but also by outwarde and external ado-
ration. And of this sorte and maner, S. Paule in the
seconde chappyter of his Epistle to the Phyllyppans,
doth meane sayinge. *Dedit illi nomen quod est supra omne nomen,
ut in nomine eius omne genu flectatur, celestium, terrestrium, et infernorum*
That is to saye. God hath gyuen to hym (mea-
nyng Chryste) a name, whiche is aboue all na-
mes, that in the name of hym, euery kne may
be bowed, of the celestiaall, of the terrestiall, and
of the infernall.

The .v. sorte or maner of the ryghte vsyng, and
takyng of the name of God, is by inuocation. And
of this kynde or sorte, you haue manye tymes menty-
on made in Scripture, bothe in the olde Testamente
and also in the newe, amongeste other. *ii. Regum .xxii.*
ye haue *Laudabilem inuocabo dominum, & ab inimicis meis saluus ero*
and there also ye haue. *In tribulatione mea inuocabo dominum, & ad
deum meum clamabo, & exaudiet de templo sancto suo uocem meam.*

That

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That is to saye. I Wyll call vpon oure prayseable, or laudable Lorde, and I shal be safe from myne enemyes. I Wyll inuocate, or call vpon our Lorde in my tribulation, and I Wyll crie to my God, and he Wyll heare my voice from his holy temple. Like wyse is it wyrtten Psal. 4. 7.

Et inuoca me in die tribulationis, exuante, & honorificabis me. That is to saye: And do thou call vpon me in the daye of tribulation I Wyl deliuer the, & thou shalt honoz me. And concerninge the newe testament, ye haue. Joh. vi. *Amen amen dico uobis si quid petieritis patrem in nomine meo, dabis uobis. usq; modo non petistis quicq; petite & accipietis.*

That is to saye. Verely verely I saye vnto you, if ye Will aske my father anye thinge in my name, he Wil geue it you, hitherto ye haue not asked any thinge, aske, and ye shall receaue.

Lyke wyse ye haue John. xiii. *si quid petieritis me in nomine meo, dabo uobis.* That is to saye.

If ye aske me any thing in my name, I Wil geue it you: And here for the true vnderstanding of this worde inuocation, I would ye dyd marke that this laten worde, *Inuocate*, yf it be taken properlye, and in his strayght signification, then it is as much to saye, as to call vpon one, as y cheife and principal authoz of helth, saluation (& comforte and by whome, ye of his owne vertue, & power, one doth receaue comforte succour & help. And y word inuocatio, comyng thereof, & being so take & considered there ought no inuocatio after y sort, to be made vnto

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saynge to god alone: For he it is (as saynt James in
hys epyistle & first chapiter doth testifie) from whome.
Omne datum optimum, et omne donum perfectum. doth come. And
thys is proued by the .xix. and the .xxii. of th: Apoca-
lypse, and by the tenth and xiiii. chappyter of the actes.
In dede god maye and oughte after thys sorte, and
in thys consideration be inuocated and called vpon
as the aucthor of al our health, saluation, and comfort
as oure onely refuge, and strength, as oure onely hel-
per, and socourer in tribulatiōs, and aduersities, who
alone, by his owne vertue and power, and none soo
besyde hym, canne saue, and p̄tecte vs, whoe canne
kyl, and yet cause to lyue, whoe canne synpte, and yet
can heale, of whome the holy man Job writethe thus
in hys fyrste Chappyter. *Dominus dedit, dominus abstulit, sicut do-
mino placuit, ita factum est, sit nomen domini benedictum.* That is to
saye: **G O D** hath gyuen, and **G O D** hath ta-
ken away, as it hath pleased **G O D**, so is it
done, the name of oure Lorde let it be blessed.
But yf thys worde *inuocare*, be taken largelye and oute
of his proper sygnifycatyon, then dothe it sygnifye to
make intercessyon or prayer to one, and humbly to cal
for helpe vnto hym, as in anye wyse he canne, by anye
manner of meanes, by hymseife, or other wyse helpe:
and after thys sorte and consyderatyon, we wythout
anye offence, maye make inuocation to other then to
G O D, as bothe to hys sayntes in Heauen, and also
to his reasonable creatures, beyng here memberes of
hys militante church, in earthe, as *Theophilactus*, vpon y
xv. chappyter of Saynte Mathew dothe playnely de-
clare

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clare, and saynte Augustyne in his boke *De curapro mortu-
es gerenda* besides many other. The fyrte sorte or kynde
of ryghte vsynge and taking the name of God, is by þ
bertue and power thereof, to exorcise & cast out deuils
and wycked sprytes, and also to shewe and set forth
by the sayde power, and bertue, miracles & wonders.
And of thys kynde or sorte there is mention made
Marci. 16. where it is sayde. *In nomine meo demonia eijcient, ling-
uis loquentur nouis, serpentes tollent, et si mortiferum quid biberint non
eis nocebit, super egros manis imponent et bene habebunt.* That is to
saye. They (meanynge hys dyscyples) shal in my
name caste furth deuils, they shal speak with
newe touniges, they shal put or take away ser-
pentes, and yf they haue dronken anye dead-
ly, or dangerous thing, it shal not hurt them
they shal laye their handes vpon the sicke,
and they shal be Well.

The seuenthe sorte or kynd of the ryght vsynge and ta-
kinge of the name of God, is by the bertue and power
thereof, to sanctifye or blesse creatures. And of thys
Saynte Paule in the fourthe Chappter of hys fyrste
epistle to Tymothye, dothe wyttte sayinge, *Omnes
creatura dei sanctificatur per uerbum et orationem.* That is to saye.
Euery creature of god is sanctified, or blessed
by the Word of God, and by prayer. The eyght
sorte or kynde of the sayde vsynge and takynge, is by
dewe geuyng of thanks. And of thys kynde or sorte
Saynte Paule in the thyrde chappter of hys Epistle
to the Collossians wytteti thus. *Omne quodcumq; facitis in
nrb*

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verbo aut in opere, omnia in nomine domini nostri Iesu Christi facite gratias agentes deo, et patri per ipsum. That is to saye: **All thing Whatsoever ye doo in Wooorde or in dede, all thinges doo youe in the name of oure Lorde Iesus Christe geuinge thanks to God, and to the father by hym.**

The mynthe or last sorte of the right blyng and takynge of the name of God, is whan we beyng constrained (and especiall ye whan we be put thereto by a magystrate, or offycer, hauinge therein auctoritie) do swere by the name of God (makynge him by oure so doinge, witnesse of the thing wherin we do swere) the necessitie or weyghtynesse of the cause, requiring the same. And this our othe, besydes iudgement, must haue euer concurrng and annexed to it (as god hym selfe by his prophet Jeremye doth testify & comaund) veritye and iustyce. For in the, iiii. chap of Jeremy it is wyrtten thus, *Et iurabis, Vniit dominus, in ueritate, in iudicio et iustitia,* That is to saye: **And thou shalt swere, oure Lorde lyueth, in trueth, in iudgement, and in iustyce.** wherby appeareth, that the first consydration of our othe muste be the Trueth, whych ought to be the cheife cause, and be ye foundation of our othe, that by such our othe taken, vntrueth (whyche is the worke of the deuyll) maye be destroyed, & the truth be broughte to lyghte, and opened. The seconde consideration in an othe is that it be geuen in iudgemēt, and whan I doo say in iudgement, I do not only meane how & it is sometymes, and many tymes geue before a iudge, but also I do meane & when and whersoeuer
an

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an othe is gyuen, the sayde othe must be geuen with a greate dyscretioun and delyberation, that is to saye, whan we come to take our othe, we muste fyrste consider the trouthe of the mater, and then cōsider whether the weightines or necessitie of the matter doo requyre an othe, with the due circūstaunce of the tyme, and of the place, and withall, whan we doo gyue an othe, to consider whether we be hable, lawefullye to performe it or no, not onmyttinge to consider, whether anye vncharytable or partiall affection, prouoke and induce vs therunto. The thyrde consyderatyon to be had in an othe, is that we swere not but for Justice sake. Equyte, honesty, and Ryghte wysenes.

And he that duely vseth these thre consyderations, whan eyther he for the infirmitie that is in an other man, is forced to vse godes name in testymouye of hys sayinge, or for charytes sake, is requyred, or by lawefull authoritie of Magystrates is compelled or put to swere anye othe, eyther by the name of **G D** or by hys holpe Euangelies, &c. He shall not doo euill or synne in takynge, or gynyng the sayde othe, either in matters of religion, or ells in other worldeleye affayres. Forasmuch as by suche a nedefull othe, Truthe, Peace, Concorde, and Justyce, are maynteyned, and doubtfulnes, or dissension is taken awaye, and dystroyed, vpon whiche conditiōs, the maner of swearynge, hath bene allowed to chrysten men, & borne withall. And therefore thoughe in daylye or famplier communication, and speache oure Sauour Christe woulde not haue othes frequented, wherby^o saint James also in y. v. chapyter of his epistle sayeth.

Nolite

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Nolite iurare omnino That is to saye. **S**Were not at all
Yet in seriouse matter, and in thynges of importaunce
 an othe is by Scripture, allowed, to proue and make
 mannyfeste, thynges, that nede the testimonye. Accordyng
 wherunto Saint Paule in the syxte chapiter
 of his epistle to the Hebrues, dothe saye. *Homines enim per
 maiorem sui iurant, et omnis controuersia corā finis, ad confirmationem est
 iuramentum,* That is to saye. **I**n dede men doo I were
 by theyr better, and the ende of al their contro
 uersye, to confyrmation is an othe. And
 the same Apostle hym selfe (Galathi. i.) doth swere say
 ing *Que autem scribo uobis, ecce coram deo, quia nō menor.* That is
 to saye. The thynges whiche I doo wyrtte
 vnto you beholde before God that I lye not.
 Agayne the same Apostle (ii. Cor. i.) likewise swearing
 doth saye. *Ego autem testem deum inuoco in animam meam, & c.*
In dede do cal God vnto Witnesse vpon my
 soule. & c. And agayne (ii. Corin. ii. he sayeth. *Deus & pa
 ter domini noster Iesu Christi (que est benedictus in secula) scit quia nō men
 rior.* That is to saye. God the father of our Lorde
 Iesus Chyrste (who is blessed for euer) dothe
 knowe that I lye not. And agayne he sayeth. *Ro.
 i.) Testis est mihi deus cui seruiō in spiritu meo.* God is a Witnes
 vnto me, Whom I doo serue in my spyryte.

Thus somnewhat by the waye we haue ope
 ned after what sorte and for what conyderations an
 othe maye be taken by goddes name. And by the pre
 mysses you maye vnderstand and perceyue generally
 how

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howe the name of God maye ryghtlye be bled and ta-
ken. And albeit you maye thereby haue also a greate
furtheraunce to knowe whan the name of G G D is
abused or not ryghtly taken, accordynge to the rule of
contratytes of which heretofore hath bene spoken and
shewed vnto you, yet neuerthelesse for the more euy-
dente, and playne vnderstandynge hereof, ye shall
knowe, that diuerse wayes one dothe abuse and vn-
ryghtly take the name of God, and so doth trangresse
this commaundement. And fyrst, all suche do it, who
eyther with fayre wordes, and flattering intilements
or for payne, toymente, or other meanes, beinge ouer-
come do denye the true God or Chyfte oure Lord, or
hys true, holpe, and catholyke saythe, vnto whome
Chyfte in the tenthe of Hathe we, gyuyth thyetning
after this maner. *Qui me negauerit coram hominibus, negabo et ego
cum coram patre meo.* That is to saye.

Who shal denye me before men; I Wyll denye
also hym before my father. And it shall not be ta-
ken for a good excuse, yf they saye, that in harte they
dyd not so denye, though by mouthe or outward acte
they dyd it so in dede, for wyttten it is (as before is
sayde) *Corde creditur ad iustitiam, ore autem confessio fit ad salutem, Ro
10* And that vngodlye by saying. *iurata lingua est, animus
iniustus.* That is to saye: My tounge is Sworne
but my harte or mynde is vnsworne, is caste
oute of doozes and dysallowed, abhorred, and reiec-
ted, of all true and catholyke people. Soo that herein
Salomon most greuousslye offended, who for þ sake,
Am. and

and loue of his wyfe dyd boylde a temple to the Idol
 Moab, and also to Boloche the Idol of the chyldren
 of Ammon. And secondly agaynst this commaunde-
 mente doo offend al such, as do beare, and wil haue
 the name of Chyستن men, and yet in theyr manners, lyfe
 and conuersation, doo all thynges contrarie to a
 Chyستن mans professyon. For whych cause, as saynt
 Paule (Ro. 2) dothe saye, the name of God is blasphem-
 ed amongeste the gentyles; for the Chyستن men,
 doo saye that they doo knowe God, and yet in theyr
 doynges they doo denye hym (Tit. 1) Thyrde ly they
 transgresse this commaundement, who doe seke
 ly theyr owne honoure, and gloze, in theyr doynges,
 and geue not god the prayse, and honour, but ascribe
 onelye to them selues the goodnes, gloze and wylde-
 dome. Of whome the Psalmiste in the. 48. Psalm
 sayeth. *Vocauerunt nomina sua in terris suis*, That is to saye.

They haue called or putte theyr owne names
 vpon their landes. Fourthly al they do breake this
 commaundement, that doo not thankfullye acknow-
 ledge the goodnes, bountifulnes, and mercye of God,
 or call not vpon his name, as they oughte to do, bothe
 in prosperitie and aduersitie. Fyftely all such as throu-
 ghe theyr impacience do curse and banne them selues
 or almyghty God (which thyng speciallye amongest
 hasarders, and dyceplaers is frequented and bled, Al
 suche the scripturne in the. 24. of Leviticus, adiudgeth
 to death. Syxtely, all they that do vse to betake them
 selues to the diuill (as commonly dyuerse doo) in their
 talke, or doo wyshe vnto them selfe, a knyfe at theyr
 harte, and that they neuer maye come in heauen,

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or other suche lyke terrible thynges, yf it be not soo or
so as they saye, they doo greatlye abuse and mystake
the name of God. Senenthly all they whych do disho-
nestly or dyshonor the name of God, eyther their owne
selues doyng it, or elles not agayne sayinge and rebu-
kyng other the doers. The commen flatterers also
whych frame theyr tounge to talke as lykethe theyr
lordes and Paysters, thoughe it be in verie blasphem-
my and horrible wyse. Preachers also, suche as onely
be men pleasers, and doo omytte to tell the people
theyr faultes, such also as beyng not lawefully called
and sent do thruste them selues in, to preach the word
of God, yea and they whyche waste and mangle the
scripture with vntreue and vncatholike expositions.
They also that do deryde the holie mysteryes and sa-
cramentes of Chryste. And briefely al they that ether
doo thynke or teache other wyse then the Catholyke
churche (beyng deuyed by succession from the Apo-
stles vnto our tyme) hath thoughte and taughte, or
ells vnder the ppretense of preachyng Goddes worde,
do in theyr sermons and collations sowe dyssensyon,
tumultes, and rebellion, especially agaynst theyr go-
uernours, do greuously abuse the name of God, and
therefore worthy of greate punyshmente. The like pu-
nyshment or rather greater the periured persones are
worthy to haue, and they also (moste offendyng and
worthye muche punyshmente) who in theyr common
take, by an vngodly vsage, and leude custome, doo at
euery other worde swere, eyther by god, or his deathe
or other such lyke greatlye blaspheming a name of god
And who so lyst to haue this matter of swering fully
Am. ii. lernedly exami-

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examined, dyssculled, and declared; Lette hym repare to the chapyter, *Et si Christus de iurecurando*, & ther at length he shall fynde howe the sayinge of Chrysle, Mathew v. and the sayinge of Saynt James cap. v. wyth other places, that seme to forbydde swearinge, maye stande with other places of Scripture, that do suffer and allowe the geynyng of othes.

They (synallye do offend) and that very greuouslye agaynst theys commaundemente, who do breake theyr bowes made to almyghty God. For it is wyrtten in the .xxiii. chapyter of Deuteriomye after thes maner. Whan thou haste made a volwe vnto thy lord God, thou make not slacke or make delaye to perfourme or paye it. And in the fyfte of Ecclesiasticus, it is wyrtten thus. *Multo melius est non uocare, quam post autem promissa non reddere.* That is to say.

It is great deale better not to make a volwe then after the volwe made, not to accomplishe or do the thynges promysed. And because amongst other thynges whych christen men doo vowe to God, one is chastitie, you shall knowe, concernyng the same, that from the very begynnynge of Christes churche, suche kynd of vowe was taken, iudged, and esteemed for lawefull, honest, and godly, and that not onelye by the Determination of man but cheifely also by the Determination of our Sauyoure Chrysle hym selfe, as appeareth in the .xix. chapyter of Saynte Mathewe. And therfore they whyche of late contrary to theyr bowes dyd take women vnto them, vnder the name, and colour of Matrymonye, haue greuous-

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greuously, yea dampnably, offended almyghtye God
as appeareth. i. Tymoth. v. where it is written. *Adolof
centiores autem uiduas deuota, cum enim luxuriatae fuerint in Christo nubes
re uolant. habentes damnationem, quia primam fidem britan fecerunt.*

That is o saye: The younger Wydowes doo
thou refuse, for When they haue played the
harlottes, agaynste Chyste, they Wyl then
marrye, hauynge damnation, because they
haue frustrated o broken theyr fyrste saythe
o promise. And here to conclude vpon thys com-
mandemente, ye shall note that the Hebrewes, o Je-
wes, to expresse, and signifie, the ineffable, and won-
derfull maiestie of G O D, and his mooste hygh, and
euerlastynge domination, and power, do vse, & gyue
dyuerse names therevnto, with whyche beyng tran-
slated into Englyshe, we do vse to name, and cal God
sometymes sayng, the God of vertues, sometymes
Loorde of hostes, sometymes almyghtye, sometymes
the maker of heauen and earth, sometymes the kynge
of gloire, sometymes the kynge of kynges, sometymes
the Lord of Lordes, &c. Of whose maie-
ste both heauen and earth also are
fullye replenished.

The exposition or declaration of the fourth Commaundement which is.

Remember that thou kepe holy & sabbot day



Or the better and more manifest vnderstandynge of thys commaundement, ye shall knowe that thys word **Sabbotte**, vsed in the Englyshe tounge, beinge referred to the interpretation or vnderstandinge and common blage of the Hebrues, or Jewes, dothe signifye reste vpon the seuenth daye, whych we call **Satur Daye**, and *Sabbatisare*: Is to take reste vpon the sayde seuenth daye, in whych seuenth daye both they theyr chyldren, there seruauntes, and beastes, dyd take reste, and quyetnes, from all bodelye seruyll labour, that they were wonte to do. Thys rest & quietnes, with the sayde Hebrues, or Jewes, was but the rest of the body, insomuch that yf an Hebrue or Jew dyd neuer so muche occupye, or exercise his mynde in carpyng, or thynkyng vpon worldely busynes, yet yf he dyd not therewith exercise and occupye hys body with all, he was accompted to kepe the letter of thys commaundement. But wyth vs chrysten men, there is requyred a greater perfection in thys behalfe, for we muste besydes the due obsering of the sabbotte in abstainyng our selues from bodily labour, haue also oure myndes quiet and free from all suche cares and gyue our sayde myndes intierly and holy vnto god, & the contemplation of godlye thynges, not onelye pynately

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uatelve with oure selues, but also publyke, repa-
 rynge duely to the churche, and beyng godlie assem-
 bled with other, there to heare the deuyne seruyce,
 approued, bled, and obserued in the catholyke church
 and withall to geue good care to the word of **G O D**
 beyng there preached, and to gyue thankes vnto god
 for hys greate benefyttes, whyche to receyue we are
 mooste vnworthy, consyderynge our noughty liuing
 and the abusynge of his sayde benefyttes. And as in
 churches we muste in the tyme of dyuyne seruyce on
 the sabbotte daye thus occuppy oure selues deuoutlye.
 So in all other places, duryng the tyme of the sayde
 sabbotte day, we absteyning from bodely labour, and
 other oure worlde lye busynes, by lawe not allowed,
 muste occuppe our selues in thought, worde & in dede
 as maye be to the glorie of **G O D**, with the spryтуall
 edifyng bothe of our selues, and also of oure neygh-
 bours. And amongest other thynges vpon the sayde
 sabbotte daye we muste visite the sycke persones, and
 shewe and doo the workes of mercye to them & other,
 both bodely, and ghostly, euery one instructyng and
 teachyng his chyl dren, seruaunts, and famyly in ver-
 tue, and goodes. And albeit thys commaundemente
 when it was fyrste gyuen to the Jewes, dyd fyrste
 bynde them, and theyr successoures, to kepe hollye the
 Saturday, beyng then taken and accepted for theyr
 Sabotte daye, yet to vs chrysten men the Sondag
 is oure Sabbote daye, called in latten *Dominica dies*, and
 so termed and named by Saynte Ihon, in the fyrste
 chappter of his Apocalypse, or reuelatyon, wher he
 sayeth, *Qui in insula, que appellatur Pathmos, propter uerbum dei & testi-*
monium iesu, fui in spiritu in dominica die, &c. That is to saye.

I was

I was in an Ilande, whiche is called Pathe-
mos, for the Word of God, and the testimony
of Iesus Christ, I was in spirite on the sonne
day, or the daie of our Lorde,

Of thys Sonndaye, or daye of our Lorde, Saint Au-
gustyne in his. 251. Sermon, maketh a verye notable
and godly processe, as well concernynge the ryght vse
of it, as also of the altering of the sabbotte daye, as it
was bled amongst the Jewes, vpon the Saturday
to the vse and keepynge of it vpon the Sonnedaye, as
emogest the chrysten people it is obserued and kepte,
And he the sayd Saynt Augustyne, speakynge in his
sayde sermon vnto the people sayeth thus.

Sciendum est fratris charissimi, &c. Whych his sermon ther (to
auoyde superfluitie, and tediousnes here, in fyfte re-
hersynge the Latyn, and then afterwarde puttynge
therevnto the Englyshe) we wyll onelye Englyshe, &
saythfully translate here vnto you, and moſte worthy
it is to be harde and learned. And it is this.

“ Most derely beloued brethern, it is to be knowen
“ that therefore, of our holpe fathers, it is ordened and
“ commaunded to chrysten men, that in the solempny-
“ ties of Saynctes, and moſte especiallye on the Son-
“ dayes, the sayde chrysten men shoulde take reste and
“ cease from earthlye busynes, that they myghte be the
“ more redyer, and prompter, to the dyuine serupre,
“ as not haupnge anye impediment, or incommodyte
“ whych myght stape, or withdraue them from it, and
“ myght leaue or forlake, at that tyme, earthlye care, or
“ thought, to the intente that more easely they myghte
“ take hede vnto or consyder, the wyll of God, of which
“ thyng

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hyngc oure lordc hymselfe by hys prophet. *psalms 45* 45
 dothe saye. **Be you still or quyet, and do you**
consyder or see that I am G O D. But they
 who beyng entangled with diuerse cares, and busi-
 nesses, doo dyspysse thys sentence, or sayinge of God,
 and wyll not gyue, or alye them selues to dyuine
 contemplation, I feare me, that in the iudgmente to
 come when they shall knocke at the gate of our lordc
 and requyre to be opened, our Lord will aunswere,
 and saye, verelpe I saye vnto you, I knowe you not
 departe from me al you that do worke iniquitie.
 And suche as now we do neglecte to seke God, are the
 of hym to be refused. Therefore my brethren, let it
 not be paynfull, or greuous vnto you, vpon the
 Sondagcs, and vpon the festiuall dayes of the
 Sayntes, to gyue youre studye vnto the deurne ser-
 uyce. The apostles in dede, and the apostolicall men,
 dyd therefore decree, or determyne, the sondaye to be
 kept, wyth deuout solempnitie, for that oure redemer
 dyd vpon that daye, rylse frome the deade. And that
 day therefore, is called in Latyn. *Dominicus*. That is to
 saye. **The daye of our Lorde.** That in it we ab-
 steyning from earthely workes, and the enticemētes
 or flatteringe pleasures of the world, may bende our
 selues to diuine seruyces onely, giuing I saye to thys
 daye honoure, and reuerence, for the hope of oure
 resurrection, whych we haue in, or by it. For lyke as
 he (our Lorde Iesus Chyste and sauoure) dyd rylse
 from the deade, soo also we doo truste our selues to
 rylse at the laste daye. And mozeouer it appearethc

An.

cuen

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"euen in the holpe **S**crptures, thys daye to be so-
 "lemne, or highe, for it is the fyfste daye of the worlde
 "In it the elementes of the worlde were made, in it,
 "Aungeles were created, In it also **C**hryste dyd rylse
 "from the deade. In it, the holpe **G**hoste dyd from the
 "heauens descend vpon the apostles, and ^{Manna}, also in
 "the wylbernes was from heauen fyfste gyuen in it:
 "And by these figures and such lyke tokens thys daye
 "of oure **L**orde (called **S**ondaye) is notable. And
 "therefore the holpe doctoures of the **C**hurch haue de-
 "creed, or determyned, to translate, or bynge all the
 "glozy of the iudaicall **S**abbote (kept on the sature-
 "daye) into the sayde sonday, that we myght celebrate
 "in the veritie, or truthe, that whyche they dyd kepe in
 "fygure, for then shalbe our true rest, when the resur-
 "rection shal be done, and perfecte rewarde, in bodye
 "and soule together : therefore (brethren) lette vs ob-
 "serue, or kepe the sondaye or daye of our **L**orde, and
 "let vs sanctifye it, as it was commaunded vnto the
 "of the olde tyme concernynge the **S**abbot, the lawe
 "maker saying (**E**xodi. 20) **F**rom euenyng to eue-
 "nyng ye shall celebrate youre **S**abbottes.
 "Let vs marke, or see, that oure reste be not bayne, or
 "frutlesse, but that we, beinge sequestred, or separated
 "frome all rurall workes, and frome all busy-
 "nes, doo from the euenyng of the **S**aturdaye, vntill
 "the eueninge of the **S**ondaye, gyue our selues to dy-
 "uine seruyce onelye, and after such sorte we do duly
 "or well satysfye the **S**abbote of oure **L**orde. **O**ure
 loꝝde

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so:de saying. **He shall do no worke in it.** There: „
 fore let every one to whome it is possible, come to the „
 euensonge, and nocturnal serupce, and let hym there „
 in the assemblie of the churche, praye to God, for hys „
 synnes, and he that canne not thys do, let hym at the „
 leaste, praye in hys house, and let hym not neglecte, „
 to persourne hys bow, and to yelde the dew or taske „
 of hys serupce vnto God. And in the daye lette none „
 separate, or absente, hymselfe, from the holy celebra- „
 tion of Masses, noz let any remayne idle at home, whe „
 other doo go to the churches, noz occupye hymselfe „
 in huntynge, and be bounden or thrall to a deuelyshe „
 offyce, wanderynge or goyng about the fylde & wod- „
 des, lyftrynge by, or exalting wpyh hys mouth, crieng „
 or shotyng, and dissolute loude laughynge, and not „
 bityerynge, from the bottome of his harte vnto God „
 sighinge, and wordes of prayet. Moreover yet some „
 (whych is more detestable) comminge to the churche „
 doo not occupye or grue them selues to contynnall „
 prayer, noz wpyth silence do tary out the holyc celebra- „
 tion of Masses, but whyle dyuyn lessons are redde „
 within the churche, they than withoute doo applye, „
 or set there myndes, to pleade causes, or with sondrye „
 false accusatpōs, or sclaunderes to pycke quarrelles, or „
 forsoth at the dice, or vnprofytable games, or sportes „
 to sweare lustlye.

And some tynes also (which yet is worse) wpyth „
 ouermuch wrath are set on fyre, & most bityterly doo „
 chide, or bzaule, insomuch ꝑ they assault, or lay at one „
 another

" an other with weapons, or clubbes: And often tymes
 " doo commytte murder. And thys thing is moſte of
 " all, commytted or done of thoſe, who beyng repleny-
 " ſhed with enuy, and hatred, (the deuyl beyng there
 " guyde) do goo to the aſſembly of the church not for
 " to helpe the ſelues but to hurte, or endamage other.
 " Suche in dede, yf they by murder ther do perylſe, or
 " be taken awaye by ſodayne deathe, whyther do they
 " goo els, but with hym, whoſe ſtepes they haue ſolow-
 " ed, into euerlaſtyng tormentes. Do ye not theſe thyn-
 " ges my brether, doo not deceiue youre ſelues, do not
 " in youre aſſembly or comynge together, gyue place
 " vnto the deuyl, but rather prepare youre ſelues to
 " be a lodgynge, or dwellynge place, to Chryſte, do not
 " you therefore gyue youre ſelues wythout the church
 " to fables, but win it geue your ſelues to psalmody, &
 " prayers. Doo not bable, or talke to gither in y^e chur-
 " che, but be ye ſtyll, or quyet, for there are verie manye
 " and ſpeciallye many women, which doo ſo chatte, in
 " the church, and doo ſo bable, that neyther they them-
 " ſelues, doo heare the dreyne leſſones, or ſeruyce, nor
 " yet ſuffer other to heare. Dought ſuch comynge toge-
 " ther, with ſuch an order be in the houſe of God. Or
 " is it ſo decenſe to ſtande, or be preſent in the ſyghte of
 " God, and holye Angeles. Weſydes thys alſo (whyche
 " is greatly to be lamented) I wyl with you cōplayne
 " that there are ſome, and ſpeciallye the great, or mygh-
 " ty men, of thys worlde. Who whan they come to the
 " church, they are not deuoute, or gyuen to celebrate
 " the prayſes of God, but conſtraine the preſt to make
 " ſhorte the maſſe, and to ſynge accorдынge to thei^r
 luſte

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iuste or pleasure, neyther can he followe the ecclesi-
 asticall maner or trade, for they glotteny, and coue-
 tuousnes that one moment of the daye myght vnto
 the seruyce of God, and al the reste of the daye, wyth
 the nyght, be appoynted, to theyr pleasures. Doo not
 these thynges my most derely beloued bretherē do not
 consente to the doers of the same, for not ouelye they
 that do these thynges, but they also whych consent to
 the doers shall peryshe. Wherefore aboue all other
 thynges, Do you not vpon the festiuall dayes pleade
 nor here causes, but at an other tyme, and that wyth
 iustyce, nor do you not wyth receyuyng gyftes sub-
 uerte iuste iudgementes, for accordyng vnto y saying
 of our lord With what iudgmet ye shall iudge
 other, shall be iudged of you. Let none of you
 dynke hym selfe dronke, for y dronkard is most lyke
 to the mad man: do you not by drynkyng among men
 put youre names out of heauen. There are betylke
 many (whyche is worse) who not onelye doo dynke
 them selues dronke, but also constrayne and aduere
 other to dynke more than is expediente: and thereof
 manye tymes emongest them doo ryle, brawlynges,
 and manslaughter.

Doo you not consyder, brethren, whose wyll these
 men herein do folowe, for dronkardes and manquel-
 lers (sayeth the apostle in the fyrste epyistle to the Co-
 rinthians the sirt chapiter) shall not possesse y kyng-
 dome of heauen. I beseeche you moste derelye beloued
 fathers, and Mothers, Brethren, and Systeres, by
 the name of oure Lorde Iesus Chryste, and by hys
 kyngdome

kingdome and iudgemente to come, that you wyll
withdrowe your selues, from euerye man walkynge
inordinate, and that you walke worthy of the vo-
cation, with which you are called, and that you neg-
lecte not your honoz, nor litle esteeme the redemptyon
whych is in Chryste Iesus. We are called the children
of God, because the true sonne of God, hath delyue-
red you. Study you to please, with good maner, soo
great, or myghtye aparent: that he doo not delyuer
you, as moste wicked seruauntes, to perpetual payne
but as moste derely beloued chyldren, do byrynge you
to the heauenlye countrey aboue, that ye may be co-
heritours with his sonne Iesus Chryst, with whom
he lyueth, and reighneth God, in the vnytie of y holye
Ghoste, for euereuer. Amen.

Nowe leaurnge here Saynt Augustyne (who of
trouch in thys matter, doth, almost twelue hundred
yeare ago, speake of suche sorte, that he maye be sene
eyther to haue had as noughtye or dered persones in
hys tyme, as we haue now in our dayes, eyther ellis
by spyrte of prophete, to haue sene oure tymes and
doynge. Let vs retourne agayne to oure proccesse,
and let vs, by scripture, declare howe the .vii. daye of
the weke is peculyar, and specially appoynted vnto
rest, & therefore called the Sabbote: for prose wher-
of ye shall fynde haue the seconde chapyter of geneshys
where it is euident, that God dyd blysse the seuen
daye, and sanctifye it. Secondlye ye shall haue for
thys purpose the .xvi. chapyter of Exodus where we
doo rede that the rest or quyetnes of oure Sabbote
is sanctifyed vnto God, and lyke wyse in the .xxiii. of
the

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the same booke, where it is commaunded, that on the seventh daye, both the Ore, and the Ass, shall cease from worke, and the sonne of the bonde mayde, and the straunger, muste be refreshed. And also of this we haue in the. xxi. chappter of the same booke where almyghty God dyd by Moyses gyue commaundement, to the chyldren of Israell to kepe the sabbotte and that so straghtly, that he commaunded þe breakers thereof to be put to deathe, the ike whereof is expressed in the. xxxv. of the sayde Exodus. And for example thereof, ye maye reade in the. xv. chapiter of Numeri. That a poore man hauyng gathered a fewe stickes, vpon the Sabbotte daye, was by the commaundement of God, stoned to deathe: and besydes these places, ye haue a greate numbr of other places of scripture, but these here alreadye alledged are sufficiente for this purpose, to proue that the Sabbotte daye or Sondag, ought to be kepte as is before declared. But yet besydes the foresayde Sabbotte daye or Sondag, Chyستن men haue alway, euen from the tyme of the Apostles, bled to kepe holpe sondrye feastes, aswell of our sauour Chyست, and of þe blessed vyrgyn Mary his mother, as also of othere sayntes, in whyche feastes also men ought to cease fro worldlye busynes, and occupatyon, yea and to spende the same in Goddes seruyce and contemplatyon of heauenly thynges, doing such good workes as are mete and conuenient, for the holy daye, of whyche feastes you shal heare certayne auncient auctorities of þe holy fetheres, for youre better instructyon herein. And fyrste S. Augustyne in hys. iij. epistle wyrtten to Ianuarius

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Januarius sayeth thus. *illa autem quae non scriptae sed traditae custodimus, qui quidem toto terrarum orbe obseruantur, datur intelligi, uel ab ipsis apostolis, uel plenarijs concilijs, (quorum est in ecclesia salus uerissima auctoritas) commendata atq; statuta retineri, sicuti quod domini passio, & resurrectio, & ascensio in caelum, & aduentus de caelo spiritus sancti, anniuersaria solemnitate celebrantur. That is to saye.*

**Concernynge those thynges whych we doo kepe, or obserue, not beyng wyrtten, but by tradition lefte vnto us, beyng suche whyche in dede are kepte througheoute the whole worlde, it is to be vnderstanded, the same eyther of the apostles them selues, or of generall councilles (whose aucthoritie in the churche is mooste holesome) comended & established or decreed to be reteyned or kepte, as that the passion of oure Lorde and resurrection, and ascension into heauen, and the comynge of the holye goost from heauen, are wyth anniuersarye, or yeaerlye solemnitie, celebrated. And the same saynte Augustyne in hys. 244. sermō, De tempore, Doth there not onely declare mooste manifestly, that the feastes of blessed martyres, were in his tyme solemnysed, and kepte holye, but also that the people dydde, on suche feastes, with greate deuotyō repayre to the churche, and for that theyr deuotyō, he there doeth declare hym selfe hyghelpe to haue re-
topsed sayinge. *Magnum mihi gaudium facitis, (fratris charissimi) dum in solemnitatibus martyrum, tanta deuotione fidei, ad ecclesiam conuenitis. That is to saye: You (mooste derelye belou-***

ued

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ued brethren) make vnto me great ioye, Whiles you, on the solempnities of the martyres, With so greate deuotion of sayth doo come to gether to the churche. And immediately after that he doth further instructe them, and in them vs howe they should vse them selues on the festiuall dayes, to the pleasure of God, and theyr owne edyfyenge, saying in thys maner, *Sed si uultis deo auxiliante, & uestrum profectum, & nostrum gaudium, spiritualiter adimplere, ita inter uos, & pacem & charitatem, inspirante domino, conseruare, ut contra hominem nullum odium habeatis in corde, pro bonis orate, ut semper ad meliora proficiant pro malis assidue supplicare, ut cito se corrigant, & secundum ponceprum domini. Quecunq; uultis ut faciant nobis homines, hec & uos facite omnis bus. Tunc enim in ueritate pax & iustitia, & misericordia, custoditur quando non solum nullis hominibus malum facimus, sed etiam ubicunq; potes rimus adiuuare contendimus. Si ergo hec Christo adiuuante fideliter agamus, beatos martyres in hijs que supra diximus, precipius et preclaris operibus imitantis, partem cum illis in eterna beatitudine habere proterimus, Et tunc pro nobis absq; ulla dubitatione sancti martires intercedunt, quans do in nobis aliquid de suis uirtutibus recognoscunt* That is to saye. If ye by Gods helpe Wyll spirituallye fulfyll or make perfecte, bothe your owne profytte, and also my ioye, soo doe you amonge, or be twene your selues, kepe peace and charytye, (God inspiringe you) that agaynste no man ye haue anye hatred in youre harte, praye for the good men, that they maye allwayes encrease to better, and for the yll men make supplications continuallye, that they maye quickly amende them selues, and accordinge to

Do. the

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the commaundment of oure lord, Math. vi.
 Whatsoeuer ye would that men shoulde doe
 to you, do you the same vnto al. For then in
 trueth or veritie, is kepte peace, iustyce, and
 mercye When not onelye we doo not euyl to
 any man, but When we indeuour oure selues,
 or labour to helpe Whensoever we maye. So
 that yf we (Christ helpyng vs do these thyn-
 ges faythfully imitatinge or folowynge the
 blessed martyres, in those principal and nota-
 ble workes, wherof we dydde speake before
 we maye haue part with them in euerlasting
 blysse. And then with out anye doubt the ho-
 lye martyres doo make intercessions for vs,
 When as they doo perceaue or knowe anye
 of their vertues in vs.

To the foresayde places of S. Augustyne, we wil
 here for the same purpose now, ioyne the testymonye
 of S. Hierome, who in his exposition made vpon the
 eppistle of S. Paule to the Galathians (and declaring
 these wordes wrytten in the, iiii, chapyter of the same
 eppistle. *Dies obseruatis et mensis, et tempore, et annos, That is to*
saye. Be obserue dayes and monethes, and
tymes and yeares) doth wyte in thys maner. Dicit
aliquis, si dies obseruare non licet, et menses, et tempora, et annos, non
quoque simile crimen incurrimus, quartā sabbati obseruantes, et parasces
nen, et diem dominicum, et ieiunium quadragesimæ, et pasche festiuitatem,
et pentecoste letitiam, et pro uarietate regionum diuersa in honorem mar-

tyrum

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pyrum tempora constituta. That is to saye. Som maye peraduenture saye, yf it be not lawfull to obserue daies, & monthes, and times and yeres, then we also (meanynge Chrysten men) runne into lyke faulte, obseruyng the Wednesday, and the Frydaye (fastyng dayes) and the Sunday hely daye, and the faste of Lent, and the festiuitie of Easter, and the ioyfull solemnitie of Whitsonday, & accordinge to the diuersitie of countreyes diuers tymes appoynted in the honour of martyres. By whiche obiection besides manye other notale thynges this is mooste euydente that no man was so lewde in those dayes, but that he dyd obserue besydes the sondaye dyuerse other holy dayes, also as well in the specyall honour of Chryste hym selfe, as of hys holye saynctes and martyres, but because the selfe same obiection of late tyme, not by supposyng to be objected (as s. Hierome byd) but in dede hath by deuelyshe persones, for abrogatyon of holy dayes bene alledged: therefore we thynke it good (besydes referynge the learned amongst you to the sayd place of s. Hierome, where they maye fynde thys obiection aunswered and dysproued at large by two maner of aunsweres) breifly to aunswere the same obiection in thys maner. That is to saye, that we chryste men should not thynke oure selues in conscience bound to the ceremonyalles of Moyses lawe, as the Galathians dydde thynke, to whome sayncte Paule dyd wyte the sayde wordes before rehearsed. And in dede to consyder a daye, in no other respecte then
Do, ii. as

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as it doeth conteyne a tyme, so no man oughte to obserue in religyon moze one daye then another. Bnt to consyder a daye in respecte of a thyng done in the daye by God in chrysten religyon, soo we maye and ought to obserue and kepe dayes. And so doe we obserue and kepe the Soudaye for the resurection sake done in it, and like wyse Christmas daye for the birth sake of Chryst, beyng borne on thac dai, & so of y other dayes, aswell of Chryst as of hys blessed martyres, & saynctes. And to conclude in thys matter, whosoener lyst to reade the workes of Cyprian, Saynte Bafyll Chylostone, and saynte Augustyne, shall finde mozte godly sermons of theys, made by the in the Churche to the people vpon the festiuall dayes, bothe of oure Sauoure Chryst, & the blessed Virgyn Marye, and of the rest of holy martyres and Saynctes.

And agaynst thys commaundemente do they mooste greuously offende which in they hartes hate y diuine seruyce done in y churche, or the cath olyke preaching of the worde of God, and by reason of suche hatredte, doo absente them selues from they paryshe Churche in tyme of mattens, masse, euensonge, and sermones, or other diuine seruyce bled in the churche, of whych sort there hath of late bene in thys realme, a greate number, and yf anye yet be lefte, God gyue the grace hereby to knowe there greuous offence, and thereby vpon spedely to conuerte them from suche they wycked trade, and soo to auoyde the wyathe of God and eternall dampnation.

Secondly agaynst thys commaundemente they also doo offende, who thoughe they doo not hate the sayde

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sayde diuine seruyce, yet for gayne and lucre sake,
they do worke on the holye daye, not giuing the selus
holye to godly contemplatyon and dyuine seruice as
they ought to do. fynally al they doo transgresse this
commaundemente of God, who in tyme of common
prayer, or preachynge, not onely doo not them
selues geue dilygent eare and good atten-
daunce therevnto, but also by wal-
kyng, talkyng, and other euyl
denieanour, doo lette other
that woulde vse them sel-
ues deuoutlye and
Godlye.

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Therposition or declaration of the fyfte commaundement. which is.

Honour thy father and thy mother.



A the foure commaundemēts which are declared in the former processe (being the cōmaūdemētes of the firste table) you haue hard y^e duty, whych we do owe vnto almyghty god. In al these other folowynge (which are the cōmaūdemētes of the, ii, table) you shalbe instructed of y^e duty whych we do owe to oure neyghbour, in thoughte word & dede. And in the first of the, we are instructed how we shall doo our duty to oure parentes, fathers and mothers, and elders here in this world to whom next after God, and aboue al other neyghboys we do owe honour and obedience. For the better vnderstandyng of thys cōmaundement, you shall note that vnder the names of father & mother are here signified, not onely oure naturall parentes, but dyuers other also, as fyrst they whyche haue cure and charge of oure soules, who by theyr offyce, doe begette vs to the faythe of Chryste, and doo nouryshe, and byynge vs vypp in the same, after whyche sorte and maner, Saynt Paule calleth hym selfe father of the Corynthians, in the fowerth chapyter of his fyrste epystle to the sayde Corynthians. And secondly we vnderstand by those names (father and mother) all cyuill or publyke magystrates, and thyrdey al other who haue in any wyse power auctoytie, or gouernement ouer vs, as the mayster ouer the seruante. &c. To all these foresayde sortes beyng comprehended in thys commaundemente vnder the names of father and mother

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mother) we are bounden to geue due honour, whiche standeth specially in thye pointes, it is to wyt, in loue in obedience, and in reuerence. And herein, as touching our naturall parentes, our sauour Chryst in the seuenth of Marke doth say thus. **Honoꝝ thy father and thy mother.** He that doeth curse father or mother, shall dye the death. And Chryste hym selfe gaue herein vnto vs example, both of our subiection, and also of obedyence, to be genen and done vnto our naturall parentes, as appeareth in the seconde of Luke, where it is wyrtten thus. And he (that is to saye Chryste) dyd goo downe wyth them, and came to Nazareth, and was subiecte or obedient vnto them. and that all chyldren do owe vnto theyr naturall parentes, obedyence and honoure, Saynt Paule wytnesseth in the vi. chapiter to the Ephesiens saying. Chyldren be you obedyente to your parentes in our Lorde, for that is iuste, or ryght. **Honoure thy father and thy mother** which is the fyyst commaundement in promyse that it may be well with the, and thou mayst be longe lyued on the earth.

The like whereof S. Paule also dothe wyte in hys thyrde chapyter to the Collossians. And moreouer it is wyrtten in the thyrde chapter of Ecclesiasticus, after thys maner, **Sonne receaue With reuerence the olde age of thy father, and make not hym sad in his lyfe &c.**

And in the same chapter shortlye after dothe folowe thys saying.

¶

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Of howe euyl fame or name is he, that forsa-
keth his father, and cursed is he of God that
vereth, or angreth his mother. And in the, xix
of the Prouerbes it is wyrtien. He that dothe
afflicte his father, and doth flye from his mo-
ther, shalbe infamous and Wretched.

And in the, xx, of the sayde Prouerbes, Salomon
sayth thus. He that curseth hys father and mo-
ther, his light shalbe put oute of the myddeste
of Darkenes. In the, ix. of Genesis, Cham the sone
of Noe, brought the curse of God, or maledictyon, to
hym selfe, and his posteritye, for that he dyd dysho-
noure and deryde hys father, & in the, xxxv. and, xlii.
chappyers of the same booke, appeareth of the dysho-
nour whyche Ruben, the fyrste begotten sonne of Ja-
cob, dyd to hys father, and howe he therfore was ac-
cursed. And in the seconde booke of the kynges, and
the, xviii, chappyer we reade howe Absolon who in-
tended to haue thrust hys father out of his kingdome
was by a notable, and mooste myserable deathe
plaged.

And of the duetye, that we doe owe vnto oure
spirituall fathers, we doo reade, in the, xiii. to the He-
brewes. Be ye obedient to them who haue
the ouersight of you, and submitte youre sel-
ues to them for they doe diligently Watche,
euen as they, that muste gene accounte for
your soules. And in the, x. Chappyer of Luke oure
Sauy-

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our Chyfte sayeth, touchyng his apostles, and theyr
 successours. *Qui uos audit, me audit, qui uos spernit me spernit, que an-
 tem me spernit spernit eum qui misit me.* That is to say. He
 that heareth you heareth me, and he that dis-
 piseeth you, dispiseeth me, and he that dyspiseeth
 me, dispiseeth him who sente me. And mozeouer
 Saynt Paule, in his fyfte Epytle to the Thessalony-
 ens, and the fyfte chappter, sayeth thus.

*Rogamus nos fratres, ut noueritis eos qui laborant inter uos, et presunt
 nobis in domino, et monent uos, ut habeatis illos abundantius in charitate
 propter opus illorum, et pacem habete cum eis.* That is to saye.

We do beseeche you brethren, that you woll
 knowe them that labour amongest you and
 are youre ouerseers in oure Lord, and do mo-
 nysh you that you will haue them moze ha-
 bundantly in Charitie, for their workes sake
 and haue you peace with them.

There are of spirituall Disobedience, Terrible exam-
 ples, in the xvi. chappter of the booke called Numbers
 where it is wrytten, howe the earth dyd sodenlye o-
 pen, and swallowe vpp the Choz of Dathan, and Abiron,
 with their tabernacles and theyr substance, for
 theyr Disobedience, and rebellyon, agaynst Moyses, &
 Aaron the highe preist. And howe also fyre camme
 from God, and dyd dystroye. 350. men whyche were
 of that rebellion. Further we doe rede in the lowerth
 booke of the kynges, and the Seconde Chappter
 thereof, howe that two and fortye chyldren at one
 tyme, were deuoured of beares, sodenlye sent of God,

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for that they did mocke Helyzeus, the Propheete, and mynyster of God. And howe then can they thinke, to escape the greate wrath, & indignation of god whiche of late mooste spitefullye, not onely in flaunderous wordes, but in dedes, also most vnchristian lyke haue despised, brenterentlye bled, and dishonored the mynysters of Chrystes Church.

And as concernynge the Cyuill magistrates, y sayde Saint Paule in the .xiii. of his epistle to y Romains sayeth thus. Let euery soule be obediente to the higher or super. or powres, for ther is no power but of God. And the powres whych be, are ordeined of God, therefore he y Withstandethe the power doth resist y ordinaunce of god. And they who do resist or wstande that, do gette, by purchase vnto them selues, danation: for princes, or rulers, are not to be feared for good workes, but for euill workes: Wylte thou in dede not feare the power? do thou that whiche is good & thou shalt haue prayse, of y same power, for he is the minister of God, for good to y: But if thou doo euyll, doo thou then feare, for he doth not without cause, carpe, or beare the worde, for he is y minister of God, auenger, & punysher of them, y doo euyll. Therefore you muste of necellitie be obediente, not onely for Wrathe sake, but also for conscyence sake, therfore verelye doo you paye trybutes. &c. A notable example of y obedyence and duety y euery subiect

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oweth to his soueraygne, we haue in the behauour of Dauid towarde kyng Saul wyttē in the .2. .9. & .2. chap. of the fyrste boke of kynges. And S. Peter, in his fyrst epistle, & .ii. cha. spekyng of the obedience due to kynges & magistrates, wytteth thus. Submyt your selues to euery creatur, or ordinaunce of mā, for our lordes sake, Whether it be to king as one that precelleth, vnto or gouernoures or rulers, as being sent of hym, to the punishment of euil doers, and the cominēdation, or praise of the good. And in the foresayde .xiii. chapter to the Romaynes, it is wyttē, Geue you vnto al men that Which is due vnto them, to Whō tribute belongeth, tribute, to Whom custome custōe to Whom feare, feare, to Whō honor, honour. And as concernyng the duetie of the seruaunte to the mayster, therof S. Paule speaketh, Ephe. vi. saing in thys maner. Ye seruautes, be ye obediēt vnto your carnall maysters, wth feare & tremblynge, in singlenes, or simplicitie of your hart, as vnto Christ, not seruing in the eye syghte, or presence onely, as men plesers but as the seruautes of Chyrste, doyng the wyl of God, from the harte, wth good wyl, doing your seruice as vnto God our Lord, and not vnto men. The like her of he hath also, in the thyrde cha. to the Collossenēs: and in his seconde chapiter to Tite, he doth say thus.

Teache seruautes to be obedyent vnto theyr maysters, pleasynge them in all thynges, not contraryng them, not deceyuyng or defraudyng, but in all thynges, shewynge good faythe, that they maye sette furthe the doctrine of God our sauoure in all thynges.

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Agaynste thys commaundemente fyrste doo all they offende, whyche thynke scoyne of theyr naturall parentes, for their pouertye, sykenes, aduersitie, or any myffortunes sake, or doo denye vnto theyr sayde parentes necessarye releyse, sustentation, or succoure, with fooode, clothe, or harber, in tyme of theyr necessitie, yf that they be hable to helpe theyr sayd parentes in thys case. But most of all they do breake this commaundement whych doo curse theyr parentes strike the, backbyte them vse contumelyouse, or opprobriouse wordes vnto them, and hate them. Secondly al they do breake thys commaundement, who doo not loue, reuerence, obeye and duly honour theyr spirituall parentes, and gouernours, as prelates, pastoures and all that haue cure and charge of soules, nor paye vnto them theyr tythes, and due tytes, accordyngelye as they are bound. Thyrde they doo offende, and that greuously agaynst thys commaundement who make sedition agaynst theyr prince, ruler or country, And they also that doo rebell or cause other to rebell, agaynste any of them, they also that are false or negligent in doying theyr commaundementes. And whosoever wyl not loue, reuerence, obeye, or serue them with his true, and vnfayned seruyce, but wyl thynke fynagyne, or speake any vnt ruth, lye or euyl agaynst them yea or consent vnto the same, or beare therewith as (the more it is to be lamented) of late hath bene vbled emongest vs to the great offence, and displeasure of almyghtye GOD, and the dys honour of thys hole realme, they all do breake and transgresse thys commaundement.

Fourthly

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Fourthlye all suche seruauntes are transgressours
of thys commaundemente who doo not saythefullye
obeye theyr maisters commaundementes, and fulfil
them, nor vse theyr maisters, with due reuerence, fide
litie, & Diligence, both to please them, & also in al theyr
affayres, wherein they are charged, to be trustye and
saythfull to the vttermost of theyr power. And here is
not to be omitted that reuerence, and honor is due al
so vnto suche, as are aunciente, aged, or (as we com
monlye doo call them) fatherlye men. Although they
haue none of the foresayde authorytyes ouer vs:
whyche cummelye and cnyple reuerence, and honor
GOD by Moyses commaunded vs, to obserue and
kepe, as appeareth in the nintene of Leuiticus, wher

it is wyrtten thus. *Coram eano capite consurge. & honora,
personam seuis, & time dominum deum tuum.* That is to

saye. Before the hoze heade rylse
thou vppe, and honor the per
son of the olde man, and
feare thy Lorde

GOD.

The exposition or declaration of the sixte commaundement which is.

Thou shalt not kyll.



Attending now consequently to declare vnto you thys sixte commaundement, we thynke it good, fyrst of all to note vnto youe, howe aptely and in howe dewe place it foloweth immediatly vpon those goynge before; for in the commaundementes of the fyrst table, we are taught and instructed of our hole duetye towardes god whyche of all dutyes is pryncypall at mannes handes required, and in the fyrst commaundement of the seconde table (whyche is now last expounded vnto you) we are taughte oure duetye towardes oure parentes both naturall, spirituall, Cyuill, and other, to whome next vnto God, before al other men we ought to haue respect to persourne our dutyes. And in this sixte, and the fower other that doe folowe, we are instructed, & warned that by no maner of meanes, we hurte or endamage our neyghboure. And bycause of all hurtes and displeasures that maye of man to man be done, the greatest in some dewe respecte, is murder therefore of all hurtes that thynge is in the seconde table, fyrste and chye felye forbydden vs in these wordes **Thou shalt not kyll.** In whyche wordes we are not onelye restrayned from Actuell murther, and vnlawefull kyllynge of the Bodye, but also we are forbydden from commytting the same

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in woorde or thought yea and all the meanes leading
or disposing vs towarde the same, as malice, wrath
enue, disdayne, and other lyke euyl affections of the
harte, and as the y are prohibited so also is all sleau-
der backebytyng, scoldynge, bannynge, raylyng, skor-
nyng, or mockynge, and all other euyl behauiour of
our tounge, agaynste our neyghbours, which all be
forbydden by this commaundement, as beyng the
rotes and occasiōs of murder and other bodely hurt.

And by the rule of contraries (spoken of before)
lyke as these thynges are forbidden and probybited
vnto vs, soo are they contraries implied and com-
maunded to be fulfilled and perfourmed of vs. It is
to wytte. To loue our neyghbours lyfe and healthe
wyth all our hartes, and wyth oure tonges to wyshe
the same, and wyth our actes and dedes, to mayne-
tayne and defend it. Of this commaundement, and
the ductye of vs chrysten men by the same requyred,
our sauyour Chryste dothe speake in the fyfte of Ma-
the we sayinge. Thou haue harde how it was
sayd vnto them of the olde tyme. Thou shalt
not kyll, he that killethe shalbe in danuger
of iudgement, but I say vnto you, that euery
one whyche is angry wyth his brother shalbe
in daunger of iudgement, and he that say-
eth to his brother Racha shalbe in daunger
of Counsaile, and he that sayeth vnto his
brother thou foole, shalbe in daunger of hell
fyre.

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By these wordes of oure Saviour Christe ye do
 vnderstande that hatredt wrath, and Enuy, are as greet-
 lye forbydden, and as greuouslye punyshed in vs
 Chrysten men, as was emongeste the Jewes berye
 bludshed and murder. For he that is wrathe or angri
 agaynste his neyghebour in hys harte and desyre,
 doth kyll him. And here doo you consyder well the
 wordes of thys precepte, for God dothe not save, thy
 hand shall not kyll, or thy sworde shall not kyll, or thy
 gonne, or thy Crosbowe shall not kyll, or commyte
 murder, but he sayeth Thou shalt not kyll, That
 is to save. Thou thy selfe, what soever thou arte, and
 which is properlye thyne, and of the as all the partes
 of thy body all thy inwarde thoughtes, thy affection
 thy wordes and thy dedes, shall not kyll. But some
 man maye heare saye, whye then, what shalbe done
 with theues, traytours eyther agaynst God, or theyr
 Prynce, and other suche wycked offenders, shall they
 not, nor maye they not lawefullye be putte to death.
 Yes, so it be done by magistrates therto aucthorised:
 for whan accordynge to iustyce, they do ponysh of-
 fendoures, they doo not exercyse theyr owne Judge-
 mente, but the iudgemente of God. For of Magistra-
 tes it is wytten in the thyrtyene to the Romaynes.
Non enim frustra gladium portat dei enim minister est, iudex in terris ei qui
male agit. That is to say: For he (the magistrate)
 carryeth or beareth not the sworde in vayne
 he in dede is the minister of God, an auenger
 vnto Wrath, to hym that dothe euyll. And
 thoughe the magistrate maye doo that, yet yf anye o-
 ther

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other shall presume without lawfull auctoritie, or iniustly to kyll, or bodely to hurt or greue any man, the same vndoubtedly doeth breake thys commaundemente, and is to be iudged a manqueller, accordinge to the saying of Chryst, in the .xxvi. of Mathew, *Omnes qui acceperint gladium, gladio peribunt.* That is to say: **All they that take the Sworde, shall perryshe wyth the Swoorde,** meanyng hereby, that whosoener of priuate auctoritie, shall vse any manner of meanes to endamage other, shall by iust iudgemente perryshe hymselfe. And all that we hytherto haue spoken, is specially by vs ment, of suche dammage, as by our woordes, thoughtes, or dedes, maye come to oure neyghbours body: but because the soule, beyng the cheyfe parte of man, dothe incomparablye passe the bodye, therfore ye shall here note, that, by thys commaundement we are muche more forbydden to kyll or murder our neyghbours soule: whiche kynde of murder and slaughter of the soule, they doo commyt, who by pernicious, heretycall, and vngodly doctryne, or by euyll counsaile, seduce the soule of theyr neyghboure, causyng it thereby to dye euerlastyngly in hell. And specially they herein doo offend, who not onely in theyr lyfe tyme, with theyr teachyng by mouth, do infect theyr hearers, but wyth theyr moost venemous bokes leste behynde them, doo styng to death the soules of as manye, as by the reading therof doo consente to theyr deuelyshe doctryne, and so long as such theyr bookes or wytynges doo remayne, infectyng other, so long doth the dampnation of the aucthours of suche bookes, and heresyes, continuallye

¶ Q. i. more

more and more increafe. The example whereof is put specialllye concerning the dampnable and pernicious heresy of Arius, the payne of whom shal not be fully determinate, vntyll the daye of Iudgement, but euer styll doth and shall vntyl that daye, increafe more and more. And here is not to be omittted, that they also are manquellers, and moſte myſerably, and lamentably offende agaynſt thys commaundement, who in worde, thought, or dede, desperatly doe murder them ſelues. And hauynge thus declared vnto you three ſeueral kyndes of murder, forbydden by thys commaundement, it is to wote, the murderynge of our neyghbours body, the murderynge of hys ſoule and ſynally of the murder wherby one doth kyll hym ſelfe, it ſhalbe conuenient to recyte here vnto you the terrible paynes whiche are in ſondry places of Scripture, manaced for murders, and vpon ſeueral murderers. And the fyrſt ſhalbe taken furthe of the .iiii. of Genesis, where it appeareth that whan Cayn hadde murdered hys brother Abell, almyghty GOD ſayd vnto hym in thys maner. **The voyce of thy brothers bloude, doeth crye vnto me frome the earth, Wherefore thou ſhalte be accuſed vpon the earth, Who hath opened her mouth, and receyued thy brothers bloude of thy hande: When thou ſhalte labour or tyll the earthe, it ſhall not geue to thee her fruytes. Thou ſhalte be a Wanderer and vagabunde vppon the earth.** And in the .ix. alſo of Genesis it is thus writte
who

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Whosoever shall shed the bloude of man vpon the earth, his bloude shall be shedde, for man is made to the symilitude of God. and in the, xxi. of Exodus, almyghtye God doth saye. He that shall strike a man, willinge to kyll him, shall dye the death.

Moreouer in the thyrde booke of the kynges, and the. xxi. Chappyter it is wyrtten, howe that when kynge Achab by the deuells counsaile of his wyfe Iesabel had procured the death of Naboth for couetousnes of hys vyneyarde, god sent the prophet Elias vnto hym, and bad hym saye these wordes.

Thys doth the Lorde say: Thou hast killed yea, and moreouer thou hast taken possellyon. And shortly after foloweth howe God bad hym saye. In this place in the Whiche the dogges haue lycked the bloude of Naboth, they shall lycke thy bloude, and shortly after there foloweth. Thus sayth the Lorde, I wyll brynge vpon the euyll or miserye, and will cutte downe they posteritie, and wyll destroy of Achabes, euery one that pisseth against the Wall. &c.

And touchynge wycked Iesabell hys wyfe, it there foloweth, Dogges shall eate Iesabell vnder the Walles of Iesrael, And of Achab likewise is there sayde.

If Achab die in the citie the dogges shall eate him, and yf he die in the felde, the fowles of the aire shall deuoure him. Moreover in the seconde booke of the kynges, and the .xii. chapyter, almyghtye God sayde vnto kyng Dauid by the Prophet Nathan in thys maner. Thou hast stricken With the sworde or killed Urias the Ethyte, and hast taken his wyfe to be thy wyfe and hast slayne him With the sworde of the chyl- dren of Ammon, Wherefore the sworde shall not departe from thy house for euer.

These terrible threatnynges and punishmentes ought to moue all men to be delygente and warpe in obseruation of thys comaundement, and in no wyse eyther in thought, worde or dede, to commytte anye kynde of murder, beyng assured, that althoughe they may chaunce to escape the due ciuyll punishment of magystrates, yet in no wyse shall they escape the greuous punishment at Goddes handes for suche theyr murder: yea they shalbe most well assured, that (vnlesse they, by due meanes, doo repent, and be recon- cyled to God) they shall haue after thys lyfe (for theyr transgression) everlastyng dampnation.

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**¶ Exposition of declaration of the seventh
Commaundement whyche is.**

Thou shalt not committe adulterye.



S the greatest iniurye whyche a man can do to hys neyghboure, is murder wherebý he takethe awaye hys lyfe from him, so the next iniurye or wronge is to byolate, or to defyle hys neyghbours wyfe, whyche is become one fleche wyth hym, throughe the sacramente of Matrimonye. And therfore in good order doeth here nowe folowe thys commaundemente. **Thou shalt not committe adultery.** And thys commaundemente our sauoure Chyyst hym selfe doth in dede expounde in the Gospell, as he dydde the syxte, teachynge vs in the fyfte of Mathew, that this commaundement not onely forbiddeth all outwarde adultery, committed in dede, but also all inwarde occasyons of adulterye, as lecherous thoughtes, desyres, lustes of concupiscence, consentynge in heart, and al other meanes enducynge therevnto. And here ye shal note þat although thys worde, **adultery**, doth signifye properly the vnlawfull comixion of a maryed man, with anye other woman, than wyth his owne wife, or els of a married woman wyth anye other mā, then her owne husband yet in thys commaundement, it is not taken onely for that, but also for all maner vnlawefull copulation betwene man and woman, married and vnmarried, and all maner of vnlawefull vse of those partes whiche be ordeined

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ordayned for generation, together it be by adulterye fornication, in cress or any other meanes.
 And a man maye euen in lawefull matrymony with hys owne wyfe breake thys commaundemente, and lyue vnchaste, yf ye doo vnmeasurably or inordinate-lye serue hys or her fleshy appetite or luste. And vpon such persones the deuyl hath power, as the aungell Raphael sayd vnto Thoby (Thoby. ix.) They that marye in such wise that they exclude GOD out of their hartes, and doo geue them selues vnto their owne carnall lustes, as it were an horse or a mule, Whyche haue no reason, vpon suche personnes the deuyl hath power. Also all chrysten people ought hyghlye to regarde the obseruation of thys commaundement, consyderynge howe much God is displeased, and what vengeance he hath alwayes taken, and euer wyll take for the transgression of the same. For confyrmation whereof you shall vnderstande, that God in the tyme of Moyses lawe, commaunded that whosoever committed adultery should be stoned to death. And that almygh ty God after the chyldren of Israell had committed adultery wyth the women of Moab, and Madyan, commaunded fyrste, that the heades and rulers of the people shoulde be hanged, for that they suffered the people so to offende God. And afterwarde commaunded also euery man to sle hys neighbour, that had so offended. In so much that there was slayne of that people the number of. xliiii. M. and manye moo shoulde haue bene slayne, had not Phinees the sonne

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of Eleazar the hygh preist, turned the indignation of God from the chyldren of Israell. For thys Whinees whan he sawe Zamry, cheife of the tribe of Simeon in the presence of Moyses, and all the people, goe vnto Cosby, a notable mans doughter of the Madyanities, to committe fornication wyth her, he arose from emongest all the multytude, and takynge a sworde in hys hande, went into the house wher they were, and thurst them bothe thozoughe the bellies, whose feruente mynde and zeale, God dyd so muche allowe, that he dyd therfore bothe cease from the farther punishment of the Israelites, and also graunted to Whinees, and hys successours for euer, the dignitie of the highest preisthod.

Also the trybe and stocke of Benjamin was soo punysshed for the mayntenaunce of certayne persones of the Citie of Gaba, which had contrarpe to thys commaundement, shamfullye abused a certayne mannes wyfe that of. xlv. M. and. vii. C. men of armes, there remayned on lyue but. vi. C.

Moreouer almyghtye God for the transgression of thys commaundement, caused brimstone and fyre to rayne Downe from heauen, vpon all the countrys of Sodome and Gomor, and so destroyed the hole region, both menne, women, and beastes, and all that grewe vpon the earth, reseruyng onelye Loth & hys two doughters.

These terrible examples & many other lyke, almyghty GOD dyd shewe in tymes paste, to the intente we should haue the in oure contriual remembraunce, and shulde euer stande in awe & feare so to offend god: for though he doth not presently punysh vs heare in this worlde as

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as he dyd the persones afore rehearsed. Yet his longe
 pacyence and forbearynge, is no allowaunce, or for-
 geuenes of our offenses, yf we continue styll in them,
 but a soore accumulation, and heappynge together of
 Goddes wyath and indignation agaynst the day of
 Judgement. At whych tyme in stede of thys tempo-
 ral payne, we shall receyue everlastynge payne, and
 be (as sayncte Paule. Rom. sayeth) Excluded fro the
 everlastynge kyngdome of heauen. And as Chrys-
 ste sayth in hys Gospell, Math. ii. Luke. xxi. and Saint
 Ihon in the Apocalypse. We shalbe caste into the
 burninge lake of hell, Where is fire brimstone,
 Weping. Wailing, and gnawinge of tethe,
 Without ende.

Furthermore in thys commaundement not onelye
 the vyces before rehearsed be forbydden and prohy-
 byted, but also the vertues contrarye to theym be re-
 quyrred and commaunded, that is to saye. Fedelytpe
 and true keepynge of wedlocke, in them that be mar-
 yed, continence in theym that be vnmaryed : and ge-
 nerallye in all persones, shamesfastnes and chastenes
 not onelye of dedes, but of wordes and maners, cou-
 tenaunce and thought. And mozeouer fastynge,
 temperaunce, watchynge, laboure, and all lawefull
 thynges that conduce and helpe to chastytpe.

And therefore agaynst thys commaundemente they
 all doo offende who doo take anye syngle woman, or
 other manes wyfe, or that in theyr heartes doo couet
 or desyre vnlawefullye to haue them. For as Chrys-
 ste sayth (Math. the xix. Whosoever beholdeth a

A man

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Woma coueting her vnlawfully hath alrea-
dy committed adultery With her in his harte.
They also doo offende agaynst thys commaundemēt
that take in maryage, or oute of mariage, any of their
owne kynred, or affinite, within the degrees forbyd-
den by the lawe of God.

They also doo offende agaynste thys commaunde-
mente who doo abuse them selues, or anye other per-
sones agaynst nature, or abuse theyr wyues in y time
of theyr menstruall purgation.

They also that doo nouryshe, stirre by and prouoke
them selues, or any other, to carnall lustes, and plea-
sures, songes, sightes, touchynges, gawe and wanton
apparell, and lasciuious deckyng of them selues, or
anye suche wanton, behauiour and intyementes.

And also all those, who do procure anye suche acte, or
that minister house, lycence, or place therevnto. And
all counsaylers, helpers, & consenters, to the same, doe
greuoulye offende, and do transgresse thys cōmaun-
dement. Likewyse all they that auoyde not the cau-

ses hereof, so much as they conuenientlye may

as surfeitinge, slothe, ydlenes, immode-

rate slepe, and company, of such, either

men or women, as be vnchast, and

euyl dysposed, they I saye

be giltye of the trangressi-

on of thys commaun-

demente.

Rc.

The

The exposition or declaration of the eyghte
commaundement whyche is.

Thou shalt not steale.



After that almyghtye God hathe in
the. vi. commaundemente forbydden
al hurtes, Dammages, and iniuries,
to be done agaynste oure neyghboure
in hys owne person, and in the seuēth
commaundemente hathe also forbyd-
den all iniuries, agaynste hym in the personne of his
wyfe, whych next vnto hys owne body is, and ought
to be, most dearely beloued vnto hym, here nowe in
thys eyght commaundemēt whyche is. **T**hou shalt
not steale, he doeth forbyd all iniuries & wronges
to be done to oure neyghbour, in hys worldelye riches
goodes and Substaunce. And for the better vnder
standynge of thys commaundemente, you shall note
that vnder the name of thefte or stealynge, in thys
commaundemente, is vnderstande all maner of vn-
lawfull takynge awayne, occuppyng, or keepynge of an
other mannes goodes, whether it be by force, extorti-
on, oppressyon, brybery, vsurye, Symonye, vnlawfull
cheuifance, or shiffes, or els, by false byng and sellynge
eyther by false weyghtes, or by false measures, or by
sellynge of a thyng counterfayte for a true as gylte,
copper, for true golde, or glasse for pelyouse stones,
and

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and generally al maner of fraude and decepte.

And not onely they that doo these foresaid things doo commytte theste, but they also whyche eyther gyue counsaile, consent, or ayde, to suche their doings and they lyke wise whiche winke at such dedes done and reuele them not accordingly.

And like as the byces before rehearsed be forbyden by this precept, Euen so sundrye vertues contrary to the sayde byces be commaunded by the same, as to deale truelye, & playnely wyth our neygheboours in all thynges, to gette oure owne goodes truelye, to spende them liberallye vpon them, that haue nede to fede the hungrye, to gyue drynke to the thyrstye, to clothe the naked, harborowe the harbourlesse, to comforte the sicke, to visite the prysoners: And fynallye to helpe oure neygheboours, wyth oute learnynge, good counsaile, and exhortatyon, and by all other good meanes that we can.

Agaynst thys commaundement they all doo offende, who by crafte, or violence, vpon sea or lande, spoyle, robbe, or take awaye anye other manes seruauante or chylde, lande or inheritauce, horse, shepe or cattell, fysh or foule, conueyes, or deare, mony Jewels, apparayle, or anye other thyng, whyche is not theyr owne.

Lyke wyse they al do offend agaynst this commaundement, who haue goodes gyuen to an vse, and put them not to the same vse, but kepe them to theyr owne aduantage, as Maysters of Hospytalles, and false Executoures, who eyther doo forge coun-

Rr.ii, terfet

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counterfeyte or ells adulterate the last willes, & testaments of deade men, or doo suppress, and hyde true made willes, or Testamentes, they also who doo conuert the goodes giuen to the sustentatiō of the pooze folkes, or to other good and charytable vses, vnto theyr owne proffecte. And also all they who do receyue rent or stippend, for anye offyce spirituall or tempozall, and yet doo not theyr offyce belonging therevnto, they (I say) are trangressours of thys commaundement.

And so lyke wise all they who doo take wages, or fee, pretending to deserue it, and yet doo not in dede, as laborers, and hired seruauntes, who doo loyter, and doo not applye theyr busynes. And lyke wyse aduocates, Doctoures, Attorners, Counsaylours in any of the lawes, who some tyme, for litle payne, take much stippende, or by theyr defaulte and neglygence, marre good causes, or maynetayne false and euill causes, or doo anye thyng to the hynderaunce of spedye iustyce, for theyr aduauntages, they (I say) do transgresse this commaundement.

Also all Idle vacaboundes, and sturdy beggers who being hable to gette theyr liuing, by labor, take such almes, where with the pooze and impotēt folkes shoulde be releued, and susteined, doo offend againste thys commaundement.

Moreouer all they doo transgresse thys commaundement, who doo bye any stolne goodes, knowynge that they be stolne, or that doo bye thynges of them that haue none aucthozytē to sell them, or alyenate theym

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them, yf they knowe the same. And he that doo they offende thys commaundement, who do withhold goodes stolne, or that do fynde thynges lost, & knowinge the owner thereof, wyll not restore them, or will not do theyr diligence to knowe the owner.

They also whiche doo defraude theyr hyred seruantes of theyr due wages, and they that borrowe any thyng, or reteyne any thing deliuered vnto the bypon truste, and wyll not restore the same agayne. And they that vse false weyghtes or measures, or deceptefull wares, or sell theyr owne wares at an vnreasonable pryce, farre aboue the iust value.

And they also that do ingrosse, and by anye kynde of wares whollye into theyr owne handes, to the intent that they maye make a scarcenes thereof in other mennes handes. And sell it agayne as they lyst.

And generally also all couetous men, who by anye meanes vnlawfully doo gette, or vnnmercifullye doo kepe theyr goodes fro them that haue nede, be transgressours of thys commaundement.

And here (not to omit oure accustomed maner in alledginge scripture for the confyrmation of assertyons made in thys booke) ye shall haue fyrste some testimonyes of holy scripture, speakyng of theste in generall, and afterwarde some other speakyng of certayne particuler and speciall kyndes of theftes, and as concernyng theste in generall, ye shall fynde thus wrytten in the fyrst chapter of Ecclesiastycus.

Super furem est confusio. That is to saye. Confusyon or
shame

manne doeth fall vpon the these. and in the fyfte
 of Zacharye there is thus wyrtten. God sayde to
 me, What dost thou see and I sayde, beholde
 I see a booke flenge the lēgth of it. .xx. cubits
 and the breadeth of it .x. cubytes, and he sayde
 vnto me, this is the malediction or curse whi-
 che goeth furthe vpon the face of the whole
 earth, for euerye these, as it is there Wytten,
 shalbe iudged. And in the second chapter of Thoby
 we do reade howe that Thoby being blynde, and hea-
 ryng the voyce of a kydde cryng within hys house
 (whych kydde hys wyfe had erved wyth her labour
 and he knowyng that he had no kydde of hys owne
 before dyd saye. Take hede, leaste perchaunce
 this be a stolne kide, restore hym to the ryght
 owners, for it is not laweful for vs to eate, or
 touche any thing of theft. Moreouer S. Paule
 in hys fyrst epytyle to the Corynthyans, 4 the, vi, cha-
 pter, doth amōgest other thynges saye thus. Noether
 theues nor pollers, nor couetouse men, shal
 possesse the kyngedome of God. And as concer-
 nyng certayne specyall kyndes of theft, we do reade
 in the .x. of Clape. Doo be to thē who do make
 vniust or vnyghteous lawes, and Wrytyng
 do Wryte vniustice, to oppresse in iudgemente
 the poore, and doo violence vnto the cause of
 the

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the humble amongeste my people, that the
 wydolwes myght be theyr praye, what wyll
 ye doo in the tyme of visitation, and destruc-
 tion, which shall come from farre: To whom
 wyl you runne for helpe, or where wyll you
 leaue your honour, that ye be not made stope
 vnder the bonde and fall with them that are
 slayne. And in the .viii. chapter of Amos we do find
 this terrible sayinge. The ende is come vppon
 my people of Israel: I wyl no more geue my
 mind to come amongest the, and the hingles
 of the temple doozes shall make a krykynge
 sayth the lord God, many shall die, and in e-
 uery place shalbe cast furth secretly. Heare this
 O ye, who do opresse the poore, & do destroye
 the nedye on the lande sayinge, whan wyll
 this month be past, that we maye sel our wa-
 res, & the Sabbote, that we maye hyde oure
 corne, that we maye make the busshell lesse
 and maye make the sicke greater, and that we
 may set vp false weyghts or balances to get
 the poore vnder vs wyth money, and the nedye
 also for goes, and maye sel & chaf of the corne,
 And accordyng herevnto Salomō in the .xi. chap. of
 hys prouerbes doth say. He that doth hide vp his
 corne shalbe accursed amongest & people, but
 blef.

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blesſynge ſhalbe vpon t he heade of t hem that
doo ſell. And of another ſpeccall kynde of theſe
we doo reade in the, viii. of Joſue, a terrible example
howe one Achan (whyche had contrarie to the com-
maundement of almyghtye God conueyed certayne
thynges awaye at the deſtruction of Hierico) was
ſtoned to deathe, and wyth al that euer he had burnt
God commaundyng it ſo to be. further in the. xxi. of
Exodus we reade of ſuch as receyue byrbes (a therby
commyt theſt) in thys maner. And thou ſhalte
take no rewarde, for they doo blynde euen
the Wiſe and ſubuerthe the Wordes, or iudge-
mentes of the juſt. And in the. xvi. chapter of Deu-
teronomie, the lyke is wyrtten. There is an other
greuous kynde of theſe, and that (the moze is the pi-
tie) comonly bled, whych is called Symonye, takyng
name of Symon Magus, who fyrſt attempted with
mony to purchaſe ſpirituall offyce or function (which
eyther to ſel or bye is dampnable) and was moſte bit-
terlye reprovued and accuſed of the holye apoſtle S.
Peter who ſayde vnto hym. *Pecunia tua tecum ſit in perditionem, quoniam donum dei exiſtimasti pecunia poſſidere, non eſt tibi pars neq; ſors in ſermone iſto.* That is to ſay. Thy monye be
With the vnto perdition, becauſe thou dideſt
thynke that the gyfte of God maye be obtey-
ned wyth money. Thou haſt no parte or ſel-
lowſhippe in this worde. Nowe emongest other
ſpeccall kyndes of theſe, none was euer moze drede
fullye

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fullpe punished in scripture, than sacriledge (which is theste, spoile, and robberye, committed in suche thynges, as are dedicated or geuen to the honor of GOD specyallye, as are all churches, and all the ornaments, plate, treasure, landes, and goodes to the same belonging) as appeareth in the .v. of Danuell, by the example of kynge Balthasar, and in the seconde booke of the Machabees, and the thyrde chapiter, of Helyodorus, whoe goynge aboute the spoyle of the temple of Hierusalem, for the thesoroze sake of the same soodenlye was throwne downe to the grounde, and beinge sore stricken wyth blyndenes, was caried spechles also oute of the temple halfe deade. whych kynde of punishment, yf it hadde bene vled in Englande, so ofte as sacrylege hath bene commytted, what a number shoulde there haue bene of them that should haue bene punished. But the thyng beinge of that sorte that it hath bene, and we not able to amend it, we wil yet here admonishe al men from henceforth, to make, & kepe theyr handes pure from al sacrilege
And thus we make an ende of
the declaration of thys commaundemente.

SS.

The

● The exposition or declaration, of the mynthe
 commaundement which is.

Thou shalt not vtter, or beare false wytnesse
 against thy neighbour.



Bydes the foresayde iniuries, whiche
 often tymes be done to meynes neigh-
 boures, thys commaundement being
 the. vi. of the seconde table, doth admo-
 nysh vs to auoyd and eschewe tbe do-
 ynge of an other greate and greuous
 iniurye to wardes our neyghboure, whiche is in bea-
 ryng false wytnes agaynst our sayd neighbour. And
 in this matter, there is here in kept a very good ordre
 for not onely we are bounden to forbear the hur-
 tyng or endamage of our neighbours bodye, the my-
 susyng of hys wyfe, and wrongefull takynge awaye
 of hys goodes, but also by the wyll, pleasure, and com-
 maundemente of almyghtye G O D, we are bounde
 not once to open our mouth, to dyffame, or misreporte
 our neyghboure, or to beare vnttrue wytnes or falsely
 to depose in anye matter agaynst oure sayde neygh-
 bour.

And lyke as by thys commaundemente al euill
 vse of the tungue, to the hurte of our neyghbours, is
 forbydden, so o in, and by the same commaundemente
 (by the ofte mentioned rule of contraries) there is
 commaunded the good and charytable vse of the
 tungue, all maner of wayes, to the benefytte of oure
 neygh-

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neighbour, as to be true and playne in oure wordes
wyth hym, and towarde hym, to be saythful to hym
in all couenauntes, bargaynes, and promysse. To
testifye the truthe in ali courtes, iudgementes, and
other places, to reporte well of them that be absente,
to geue true and saythefull counsaile and exhortaty-
on to all goodnes, yea and to dyswaide frome all
euill.

And here concernynge thys commaundement we
haue mooste iuste cause to lamente and to be soz for
malyce and euill disposition that in these oure dayes
rayneth bothe in men and women, whose tounge
are so benemous and wycked, in slaunderyng, lyinge
backbytynge, and mysreportynge, as the lyke there-
of hath not bene harde sence the begynnynge of the
world, in whome truelye that sayng of S. James in
the thyrd chapyter of hys epytyle maye and doth take
place. *Omnes natura bestiarum, volucrum, et Serpentium, et cetorum, dom-
mantur et domita sunt a natura humana, linguam autem nullus hominum do-
mare potest, inquiturum malum, plenum veneno mortifero.* That is to
saye. All kynde of beastes, byrdes, serpentes,
and fowls of the sea, are tamed and haue binne
made tame by man, but the tonge noo man
canne tame, it is an inqwyet or vnculye euill,
full of deadiye poyson.

And to thintente that suche personnes maye
hereafter (yf theye wyll not for Loue of Vertue,
and Charytyes sake, yet at the leaste for the feare of
punysheunte at **G O D D E S** hande) restryne
ss.ii. and

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and forbear suche theyr dampnable, and wycked spe-
kyng, we wyll recyte here both in generall, and also
in speciall, sundrye the offenders of thys commaunde-
mente, and also the punysshmente hangynge therfore
ouer theyr heades. And fyyste in generalltpe we wyll
byynge in the .xiii. of the prouerbes, where it is thus
wrytten. *Qui custodit os suum, custodit animam suam, qui autem incons-*
sideratus est ad loquendum sentiet mala. That is to saye.

He that kepeth his mouth, kepeth hys soule,
and he that is vnaduisled oꝝ rache to speake
shall feele hurtes oꝝ euylles. And in the thynde
chapter of the fyyste epystle of S. Peter, it is wrytten
thus. He that dothe loue lyfe, and to see good
dayes, let him refrayne his tongue from euil,
and his lyppes, that they doo not speake de-
ceyte. Also in the .xii. chapyter of the Prouerbes, the
wyse Salomon wryteth in this maner. For the
faultes of the lyppes, destruction oꝝ ruyne
draweth nere vnto the euyll man. Moreover
in the .xviii. chapiter of the same boke, is this saying.
Lyfe and death lyeth in the tongue, and they
that loue it, shall eat the fruytes of it. And in
the .xxvi. chapyter of the sayde prouerbes Salomon
sayeth thus. A slipper tounge worketh ruines
oꝝ destructyons. And to speake somewhat moze in
particuler of transgressours of thys commaunde-
mente, you shall fyyste note, that somme of them doo
beare fal se wytnes in open iudgemente, and of them
the

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the wise Salomon in the .xix. chapyter of the prouerbes, doth speake thus. *Testis falsus non erit impunitus*, That is to saye. A false wytnesse shall not be unpunished. And yet moze terribly he sayeth in the .xxi. chapter folowinge. *Testis mendax peribit*. That is to saye. A lyinge wytnesse shall peryshe. And further in the .xxv. chapyter of the same booke, it is wytten in thys wyse. *aculum, et gladius, et sagitta acuta, homo qui loquitur contra proximum suum falsum testimonium*. That is to saye

A darte, and Wooorde, and a harpe arowe, is that man that speaketh agaynst his neyghboure false wytnesse. Howe heynous an offence thys is, appeareth in the .xiii. Chapyter of Danyell, where the two false witnesses (who wickedlye deposited agaynst the Godlye Susanna) were bothe miraculously detected, and also of the people presently stoned to death. And no meruayle though bothe they and all other bearers of false wytnes be, by auctoritie of scripture, punished in such greuous sorte, seying that euery one soo offendynge, in bearynge false wytnesse, dothe trespasse agaynst three sundry persones. Fyrst agaynst almyghtye God, whose presence the false wytnesse bearer dothe contemne. Secondely agaynst the iudge, whome by lyinge he dothe deceaue. Thyrde agaynst the innocent party, who by his false wytnes bearynge, he dothe hynder and hurte.

An other sorte, and special kynde of transgressours against this ninth commaundement is whē a man doth maliciouslye, backbyte, or sclaunder hys neigh-

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his neighebour, though it be not in iudge mente, of
whych sorte and kinde of transgressours, the prophet
in hys 100. Psalme dothe saye thus. Who that doth
secretely backebite his neighebour, him doo
I persecute. And in the 24. of the Prouerbes it is
sayde thus. *Abominatio hominum detractor.* That is to saye, A
detractor or backebiter, is abomination a-
mongeste men. And in the fyrst Chapter of þe boke
of wysdome it is wrytten. *A detractioe parcite lingua.*

That is to saye Kepe youre tounge from backe-
bytyng. And Sayncte Paule in the fyfte chapp-
ter of hys epyistle to the Galathians dothe saye thus.
If ye bite and deuoure one an other, take hede
leaste ye be consumed one of an other.

Besides the foresayd speryall sortes of transgressours
agaynste thys commaundement, there are other also
and emongest them secrete tale bearers, and sowers
of dissention betwene man and man, by theyr pryue
malitious whyspearinges, of whom the wyle Salo-
mon dothe notablie speake in the. xxi. chapyter of þe
Prouerbes sayinge. *Cum defecerint lingua extinguetur ignis et
Subtracto susurrone iurgia conquiescunt.* That is to saye.

When Woode Wantethe, the fyre Wyll goo
oute, and the talebearer or Whysperer beyng
taken awayne, stryfes or dissentions shal ceale,
and by and by after, the saye Salomon dothe saye.
The wordes of the talebearer, or Whysperer
seme simple, but they pearce euen to the harte
rote.

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rote. And in the. xxi. chapyter of Ecclesiastycus, it is
wytten thus. The talebearer mal defyle hys
soule, and shall be odious in all hys doynges,
Whereouer in the. xxviii. chapp. of the same booke there
is this saying. *Insuper, et bilinguis maledictus, multos enim turbauit,
pacem habentes* That is to saye. A talebearer, or Whis-
perer, and a double tynge personne is accur-
sed, for he hath troubled, or sette at stryfe, ma-
nye, that before were in peace or frendshippe,
And to couclude touchynge this commaundemente,
you shall note thre or foure places more of scrypture,
for your further edifyenge in thys behalfe. First in the
xxi. of the prouerbes Salomon dothe saye. He that
heapeth hys mouthe and hys tounge kepeth
hys soule from trouble. Secondly our Sauour
Christe in the twelue of Mathewe doth say. I say
vnto you that men shall geue accounte in the
day of Iudgment, for euery idle word which
they doo speake. Thyrde in the said, xii. chap. it is
wytten. *Ex uerbis tuis iustificaberis, et ex uerbis tuis condemnaberis.*
That is to saye. Of thy wordes thou shalt be iu-
stified, & of thy wordes thou shalt be condēned.
fourthly & fynally ye shall note, & in the. xi. of & apo-
calypse it is witten of all lyers thus. *Paras illorum eris in flag-
no ardenti igne et sulphure quod est mors secunda.* That is to saye.
Their parte shall be in the lake, or pole & dothe
burne, with fyre, and brimstone, which is the
second deathe.

The

THE EXPOSITION OF

● The exposition or declaration of the tenth
commaundement whyche is.

Thou shalt not couet thy neyghbours
house, nor desyre thy neyghbours wyfe, nor
hys seruaunt, nor his mayden, nor hys oxe,
nor his asse, nor any thing that is his.



Or the better vnderstandyng of this
tenth, and last commaundement, ye
shall note, that as the fyfte commaun-
dement (whyche is the fyrste of the se-
cond table) vnder the names of father
and mother are vnderstanded al supe-
ryours, and as in the syxt commaundemente, vnder
the name of kyllynge, is vnderstanded all wyathe &
reuellynge, and as in the seuenth commaundement
vnder the name of adulterye, is vnderstande all vn-
chaste luyng, and as in the eyght commaundement
vnder the name of thefte is vnderstande al deceitfull
dealyng wyth our neyghbours, and synallye as in
the ninth commaundement, vnder the name of false
wytnes, is vnderstande all misluse, and vntreue vse
of our tounge. So in this tenth and last commaun-
demente vnder the name of desyryng of an other mans
wyfe, seruaunte, and goodes, is vnderstande all ma-
ner of euyll, and vnlawefull desyre of anye thing. And
as in this precepte all euyll desyres are forbyd-
den, even soo in the same are imployed and commaun-
ded

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ded al good desyres, and the perfect obedience of our heartes vnto Gods wyll in all payntes, whiche althoughe we shall not fullie and absolutelye, attayne vnto, whyle we be in thys lyfe, yet thys commayndement doth bynde vs to enforce and endeuour oure selfe therevnto by continuall fyghtyng and resysting agaynst concupiscence & euill lustes or desyres, forasmuch as by them man is contynuallye tempted to euill dede and vytyouse luyng, as wytnelleth Saynt James in the fyrste chapyter of his Epystle where he sayeth thus. *Nemo cum tentatur, dicat: quoniam a deo tentatur deus enim inuentor malorum est, ipse autem neminem tentat. Vnusquisque vero tentatur, a concupiscentia sua abstractus, et illectus, deinde concupiscentia cum conceperit, paret peccatum.* That is to saye: Let no man say When he is tempted to euill that he is tempted of God, for god tempteth not to euill, neither tempteth he anye man, but euerye man is tempted, drawne and allured of hys owne concupyscence. That whan concupyscence ha. b. conceived, it wyrtgetteth fourthe synne. This concupyscence (wherof the apostle Saynte James doth speake, whiche is a motion, stirringe prouokynge, or allurynge of man to synne) is routed in man from his infancye, and contynually doth remaine in hym, more or lesse (durynge the hole state of thys mortall lyfe) be he neuer soo peryte, and yet is it no synne, so longe as he doeth not delyte therein, and consent therevnto. And therefore it is wyrtten in the seuententh chap. of Ecclesiasticus,

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in this maner. *Post concupiscētiās tuas non eas*, That is to say,

Doo thou not goe after thy concupyscences, and in the same chapter it foloweth. *Si praestes animae tuae concupiscētiās eius, faciet te in gaudium inimicis tuis.*

That is to saye. If thou perfourme or fufyl to thy soule her concupiscences, or lustes, the Wyl make the to be a reioysing stocke to thy enemyes. So that though we do feelee in oure selues a motion or suggestion to synne, eyther by euyl thoughtes remembraunce, sighte, hearyng, smell, tast, and touchyng, or by anye euyl counsailes, geuen vnto vs by our enemye, or any other, yea and though we begynne to haue some pleasure in the said motion or suggestion, yet yf we doo incontynentelye refrayne our wyl, so that it do not consent or graunte therevnto, we then not onelye doo not commytte anye deadely synne, but we please God, in so resistyng and suppressyng such concupyscence, and by this maner of resistyng, we shall also put to flyghte our enemye the deuyl in his most crafty or violent assaults agaynst vs, accordyng to the comfortable encoragynge and promysse of almyghtye God, declared by his Apostle Saynte James, in the fourthe chapter of his Epistle, where it is wyrtten. *Resistite diabolo & superget a uobis. Appropinquate deo & appropinquabit uobis.* That is to saye: Resyste the deuyl, and he shall, or Wyl flye from you, drawe you neare or approche to God and he Wyl approche vnto you.

And agreeable herevnto sayeth Saynte Paule

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in the, vi, chapyter of hys epyſtle to the Romaynes.
Let not synne reigne in your mortall bodye,
that you obey the concupiſcences thereof.

But here may be moued a queſtion, what ſhoulde be the cauſe that cōcupiſcence beyng the mother and nouryſce of synne, ſhoulde remayne in a chryſten man or woman, after baptyſme or penaunce, howe good howe holy, or perfecte, ſoeuer they be, ſeyng it ſemeth to be an impediment to do the lawes of God perfecte lye and full force to be agayne the wyll of good folke, who woulde fayne be quite of it, and canne not, and therefore doe lament and mourne daylye for the continuall encombraunce they haue by it: for aunſwere to whych queſtion no doubt ye ſhall knowe that almyghtye God by hys ryghteous iudgemente and infinite wyſedome doeth permitte concupiſcens to remayne in vs after Baptyſme, and penaunce, not for oure euyl or hynderaunce, but for oure good and furdereaunce, not to oure deſtruction, but to be to vs an occaſion of ſaluatyō. For none ſhalbe crowned in heauē with honoꝝ & gloꝝye, excepte in thys lyfe they gette the victoꝝye, ^{2ad Timoth. 2.} and byctoꝝye they can not get excepte they fyght ſtoutly and manfully, and no man doth fyght but wyth hys enemy. So yf there be no enemy there is no battayle, yf no battaile, no victoꝝye, yf no byctoꝝy, no Crowne, for thys cauſe god hath permytted concupiſcence to remayne in vs, that we through grace ouercomynge the ſame, maye obtaine the crowne of gloꝝy in heauē. And ſo you may the better auoyde ſo daunger of concupiſcence (being alwayes ſo buſye w men) we wyll

Et. ii, here

here declare vnto you foure spereall meanes greatly
apoynting to the auoyding of the sayde daunger. The
fyrste is to vse earnest prayer, the second to forbear al
occasions of synne, as to fyve euyl companye, and to
haue regarde to the vse of oure senses, by whiche as
by wyndowes death dothe enter into oure soule, ac-
cordinge to the saying of Job, in his. xxxi. chapter.

Peperi fœdus cum oculis meis ut ne cogitarem quidem de uirgine.

That is to say. I haue made a couenaunte wyth
myne even, that I woulde not once thynke
of a Virgyn. The thyrde is to tame our fleshe and
to kepe it vnder, and brynge it vnto bondage, accor-
dinge to the example of Saynte Paule, declarynge
in the ninth chappiter of hys fyrste pyste to the Corin-
thyans where he sayth of hym selfe thus.

Subigo corpus meum, et in seruitute reddo, ne cum alijs predicem, ipse reprobus efficiar.

That is to saye. I chastyce or tame my bodye,
and bryng it in subiection or bondage leaste
whyle I preache to other I my selfe become
a cast awaye. The fourth is to auoyde Idlenesse,
for Idle personnes are full of lustes and concupiscence.
And as it is wyrtten in the. xxi. chapter of Ecclesi-
asticus. *Multa in malitiam docuit ociositas.* That is to saye:

Idlenes hath taughte much euyl. As maye
well be exemplyfed in Sodoma, of whiche it is
wyrtten in the. xvi. chapter of Ezechyell. Beholde
thys was the iniquitie of Sodoma thy sister
pryde, saturitie, or eatynge to the full, exces-
syue wealth, and the ydlenes of her, and her
doughters,

THE TEN COMMAVNDEMENTES.

Doughters. And here you shall note that: when we aduise you to flye euyl companye and Idlenes, we imploye therein that you shoulde alwayes haunte the companye of honest and godlye personnes, and also euer to be ententiueley occupied in some vertuous exercise or meditation. And by y waye we thynke thys good to note agayne vnto you as cōcernynge concupyscence, that al be it not to haue it at al in thys lyfe, is a thinge to vs impossible, yet to consent vnto it, or by the grace of God to dissent from it, is a thing wel possyble vnto vs. And in dede to dissent fro or resyste concupyscence we owghte to the vttermoooste of oure power, and byng the spereyall meanes before rehearsed or some of them, we by the grace of **GOD** shalbe hable so to doo. And to procede further concernynge the declaration of this tenth commaundemente, ye shall knowe, that all they be transgressours of thys commaundement who by delyberatiō and ful consent, doo cast, or set theyr myndes, and hartes, to accomplishe the concupyscence, and desyre whych they haue to obteyne, and gette vnlawefullye an other mans wyfe chyld, seruaunt, house, lande, cattayle, or any thyng that is theyr neyghbours. Secōdlye also they doo transgresse thys commaundement, who through enuy be sorry for theyr neyghbours wealth & prosperitie, or be glade of theyr sorow hynderaunce or aduersitie. Thirdeleye and fynally all they do transgresse and breake thys tenth commaundemente who doo not sette theyr myndes and studyes to preferue maynetaine, and defende vnto theyr neyghbours, as muche as in them lyeth, theyr wyues, chyldren, seruauntes

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seruauntes, houses, landes, goodes, and all that is
theyr neyghbours. And thus endeth the tenne com-
maundementes wpyth theyr expositions, whyche al-
myghtye God graunte that we maye obserue and
kepe, for then we shalbe sure to haue the kyngedome
of heauen and to lyue eternally in ioye and felicitie.

¶ Here now we doth folowe the praiser of oure
Lorde, called the *Pater noster* (deuided into seuen pety-
tions) beyng wyrtten in the, vi, chapter
of Saynte Mathewe.

Oure father whiche arte in heauen, halowed
be thy name.

Thy kingdome come.

Thy Will be done in earth, as it is in heauen.

Geue vs this daie our daily breade.

And forgeue vs our trespasses as we doo for-
geue them that trespass against vs.

And let vs not be ledde into temptation.

But delyuer vs from euyll. Amen.

**¶ The preface to the prayer of oure lordē cal-
led the Vater noster.**



Before we shall enter
vnto þi speciall decla-
ratio of the petitions
contained in the pray-
er of oure lordē called
the Vater noster,
we callynge to oure
remembraunce the
godlye counsaile moſte
nedefull to be folow-
ed in thys behalfe

written in the .xviii. chapter of Ecclesiasticus, in these
wordes. Before prayer prepare thy mynde,
wyl (for your good instruction) declare fyrst of all vn-
to you in what sorte you oughte to prepare your min-
des before you begynne to praye. Knowe ye therefore
that concernyng our dewe preparation vnto prayer
three thynges are (amongest other) specyallye requi-
site on oure behalfe, the fyrst is, **Fayth**, the second is
Hope, and the thirde is **Charitie**, and as concer-
nyng, **Faith**, We shall vnderstande that forasmuche
as Vater is an eleuation, or liftinge vppe of
the hearte to God, to aske of hym all suche
thynges as be necessarye. And to lyfte vppe ones
hearte or mynde is vnfruitefull and vnpossible wyth-
out

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oute saythe, accordynge to the sayinge of Sayncte
 Paule who in the tenth, chapyter to the Romaynes
 wyrteth thus. **H**ow shall they inuocate or call
 vpon him, in Whome they haue not beleued.
 Therefore aboue all thynges saythe, yea and stronge
 sayth must be in vs, whensoever we doo goo aboute
 to praye, for sayth reachethe vs, two thynges, the one
 to knowe our owne infyrmytie, and miserable estate
 both in bodye and soule, the other to knowe the ma-
 iestye of God hys almyghtye power, and good wyll
 towardes vs. And of saythe wyth the greate vertue
 thereof in prayer, our sauour Chryste speakyng in the
 xxi. of Saynt Mathewe sayinge. *Omnia quecumque petieris*
in oratione, credentis, accipietis. That is to saye. All thin-
 ges Whatsoever you aske in praier, beleuinge
 or hauing faith, you shall receyue them.

And as concernyng HOPE, Sayncte James in the
 fyrst chapyter of hys epystle wyrteth thereof sayinge
 thus. *Si quis autem uestrum indiget sapientia, postulet a deo qui dat omni-*
bus affluenter, et non impropereat et dabitur ei, postulet autem in fide
nihil hesitans, qui enim hesitat similis est fluctui maris qui auento moues-
tur. et circumfertur, non ergo existimet homo ille quod aliquid accipiet a
domino, That is to saye. If anie of you haue nede
 of Wisedome, lette him aske of God (Who
 giueth to al haboundantlie, and dothe caste
 no man in the teth) & it shalbe giue vnto him
 But let him aske in faith, nothing douting,
 for he \hat{e} douteth, is like vnto \hat{e} Waue of \hat{e} sea
 which

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Which is moued & tossed of the Wynde. There fore lette not that man thynke that he shall re ceauē any thing at Goddes handes.

The proprietye of hope, in prayer, is to cause a man pa cientlye, wyth longe sufferance, to abyde the wyll & pleasure of God in the obteynance, & perfourmaunce of hys request, and prayer. For we may not prescrybe to God anye determynate, or specyall tyme to accom plyshe oure prayer, but we muste commytte vnto hys holy wyll, bothe the manner howe and the tyme whē to helpe vs. Accordyng as the prophete Dauid doth counsaile vs in his. xxi. Psalme sayenge:

Expecta dominum, uiriliter age, confortetur cor tuum, & sustine

dominum. That is to saye: **L**ooke for oure **L**orde or abyde the pleasur of hym, do thou manfully let thy hart be comforted, and pacyentlye doo thou susteyne oure **L**orde. And of thys paty- ence in hope, and of hope in prayer, we haue a notable example in the seuenth and, viii. chapyters of the boke called **J**udyth, where it is wyrtten, howe that a cer- tayne towne of **J**ewrye called **B**ethulia, was soore assaulted of the **A**ssyrians, in so much that the people of the sayd towne, despaynyng of all ayde, and succor agaynste theyr enemyes, dyd earnestlye sollicite, and moue **O**zias theyr chiefe ruler, to render vnto the towne to the **A**ssyrians, who than beseyged them. And that the sayde **O**zias dyd exhorte then the peo- ple to be quiet and patiente, and to abyde the mercye of **G**o**D**, duringe the space of fyue dayes, promysing

vnto, them

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them that after fyue dayes yf God dyd not succoure
oz ayde them againste theyr enemyes, he then woulde
accoꝝdyng to theyr desyres, render hye the towne,
byon whych aunswere of Ozias, the Godly wydo we
Judyth mislikyng greatly the same, dyd rebuke Ozias
as sharpely for that he would and dyd presume to ap
poynte God anye tyme, in whyche he shoulde deliuer
them from the daunger that they were in, and howe
also she sayde to Ozias and to other that were wyth
hym, in thys maner.

*Quod est hoc uerbum in quo consensit
Ozias, ut iradat ciuitatem Assyris, si intra quatuor dies non uenerit uobis ad
iherosolimam. Et qui estis uos, qui tentatis dominum? Non est iste sermo qui misere
ricordiam prouocet, sed potius qui iram excitet, et furem accendat. Posui
istis uos tempus miserationis domini, et in obitrium uestrum, diem constitui
istis eis* That is to saye.

What thyng is thys
Wherunto Ozias hath consented, that he
woulde deliuer the cytye to the assyrians yf
wythin fyue dayes there come no succour oz
ayde vnto you: And Who are you, that tempt
our Lord God: thys speache oz sayinge is not
suche as may prouoke the mercy of G O D,
but rather such as maye styre vp hys anger,
and kyndle hys fury, haue you putte oz sette
a tyme of the miseration oz merci of our Lord,
and haue apointed oz prescribed vnto hym a
daye after youre wyll oz pleasure:

Nowe concernyng Charitie, whyche is the thyrde
thyng requyred in prayer, you shall vnderstand, that
wythout it, no prayer can be in anye wyse accepta
ble

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ble before the face of **G O D**. And therefore our
Sauoure Chryste sayeth in the fyfte of **Mathewe** in
 thys wyse. If thou offer thy gyfte at the aultar
 and there dooeste remember that thy brother
 hathe anye thyng agaynste the, leaue thy
 gyfte ther before the Aultar, and goo and be
 fyrste reconciled to thy brother, and than
 come and offer thy gyfte. Thus you see, howe
 that yf you wyl haue your prayer harde and accepted
 of almyghtye God, you muste of necessitie be fyrst pre-
 pared ther vnto, by saythe, hope, and charytie. More
 ouer in the scriptures lefte for oure instruction, and
 edifieng, there are sondrye examples, teachynge vs
 that prayer, accompanied wyth fastynge and almes
 dedes, is made therby a greate deale the more accep-
 table in the syghte of almyghtye God, as apearethe
 in the twelue chapiter of the boke called **Thoby** wher
 the Angell of God dothe saye vnto **Thoby** thelder,
 as foloweth. *Bona est oratio cum ieiunio & elemosyna, magis q̄ the-
 saurus auris condere.* That is to say. Prayer With fast-
 inge and almes dedes is good, rather then to
 heape vp treasures of Golde. Other examples
 also there are herin, as of kynge **Iosaphat** and the
Jewes in the ix. chapiter of the seconde boke of **Pa-
 ralisipomeron** of **Judeth**, and the chyldren of **Israell**
 (in the, iiii. chapiter of **Judythe**) of the **Miniuites** (in
 the thyrd chapiter yf prophet **Jonas**) & of **Cornelius**
 & conturid in the i. chapiter of the actes of the **Apost-
 les**, but these are sufficiente. And to procede further
 Concernynge Prayer, ye shall note that when
 Ma. ii, we

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(when we do praye) our intent, and the hole desyre of
 oure harte ought to be ioyned alwaye with the praier
 of oure mouth, elles that reprochs, wyrtten by the pro
 phete Esaye, in his. xxx. Chapyter, (recyted also in
 the. xv. chapyter of Mathew) may wel be verified on
 vs, whyche is. *Populus hic labijs me honorat, cor autem eorum longe
 est a me.* That is to saye. Thys people honourethe
 me with theyr lippes, but theyr harte is farre
 from me. And to drawe nere to oure purpose, and
 speciall ye to speake of oure Lordes prayer, called the
Pater noster you shall vnderstande, that amongeste all
 the prayers, whyche a Chyristen man maye make to
 God, there is none soo worthy, and so excellent a pray
 er as it is. For it was not made, and taughte vs by
 anye earthlye creature, no nor by anye aungell of hea
 uen, but by the very sonne of God, our sauoure Iesus
 Chyriste, who is the eternal wysedome of God the fa
 ther. And the prayer is soo compendions and shorte,
 that it maye easelye be learned, and bozne in mynd of
 all men, so that excuse of ignoraunce, or of not know
 ynge of it, or of omittynge the frequente vse and say
 ynge of it, is cleane taken awaye from all persones
 hauinge the vse of reason. And thoughe thys prayer
 be shorte in wordes, yet it is excedynge longe, and pro
 founde in sence. For in. vii. petytions comprysed in it,
 it dothe conteyne all thynges that we canne desyre of
 God, whether it be for the welthe of oure soule or of
 oure bodye or otherwyle, and not onelye concerning
 thys lyfe, but also concernynge the lyfe to come. And
 it dothe kepe the selfe same order whyche we oughte
 to kepe in alloure desyres, and petytyons. For fyrste
 and

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and aboue all other thinges we shoulde desyre that God be knowen, honoured, glorified, and magnified, bothe of vs, and also the people of the worlde.

And that is it, whych we do desyre of **G O D**, in the fyrste petition, sayinge. **Hallowed be thy name,** Secondlye, we shoulde desyre at Goddes handes, all thynges that are good, and that doo we in the three petitions nexte folowynge, for in the fyrste of the thre whyche is. **Let thy kyngdome come.** we doo aske eternall good thynges, in the seconde, whyche is, **Let thy Wyll be done in earth,** as it is in heauen, we doo aske spiritual good thynges. And in the thyrde, whyche is. **Gyue vs this day oure dayly breade,** we doo aske temporal good thynges, appertaynyng to our bodely sustentation.

Thyrdelye as we oughte to desyre God, to deliuer vs from al euyll, soo doo we in the three last petitions, for in the fyrste of them, whyche is. **Forgeue vs oure trespases,** as we doo forgyue the that trespase agaynste vs. we doo desyre God to deliuer vs from synne and eternall deathe, whyche is the rewarde of synne. And in the seconde whyche is. **And leade vs not into temptation,** we do desyre to be deliuered from our spirituall enemyes, and in the laste, whyche is. **But deliuer vs from euyll.** we doo desyre (besydes other thynges) that we may be deliuered from euyles temporall. Briefely thys prayer of our Lord is so profound, soo aboundaunt and so plenteous, that there is no prayer, whether it be wyrtten in the olde testa

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testament, or in the newe, but the summe and effecte thereof is conteyned in some of these seuen petytions wherfore we exhorthe all people to saye thys prayer ofte, discurtlye, and deuoutlye, and well to note, the particuler declaration thereof, which here foloweth.

The exposition or declaration of the fyrste petition of the Vater noster whyche is.

Oure father Whiche arte in heauen, hallo-
wed be thy name.



We cannot comprehend in our mynde the great goodnes of God towardes vs, in that he hath taughte vs here in the begynnyng of oure prayer, to cal hym **O**ure father. Of trithe this was not vlsed in the tyme of the olde testamente, amongeste the Iewes, for they lyued vnder the bondage of Moyses lawe, as seruauntes, and durste not call God, theyr father, but **L**orde, whych is a name of maiestye and power, but we Chyستن men are taughte by oure Sanioure Chyste hymselfe the author and maker of thys prayer, boldelye to call God oure father, whyche is a name of be uenolence, mercy, gentlenes, and greate loue. And yf the holy patriarche Abraham (who was called the frend of god) dyd call **G**od his Lord, whan he made hys prayer vnto hym, sayinge in the .xviii. of Genesys, **S**hall I speake to my **L**orde, seynge I am but dust and ashes. Howe muche lesse durste we haue called
God

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God our father, except that he had so taught vs, and
 commaunded vs to doo. In why the hys doinge, he
 hath giuen vs thyghte great cause to put our hole con-
 fidence in hym, and to loke and truste for all good, at
 his hande. But ye wyll percase aske, howe hath the al-
 myghtye God made hym selfe to be oure father? Tru-
 lye it is not by natural generation, for after that sorte
 he onelye is father vnto Iesus Chryste, but he hath
 made hymselfe to be our father, by adoptinge vs into
 hym, throughe faythe in Chryste Iesus: whych thyng
 he doth in the tyme of oure baptysme, accordyng as it
 is wyrtten in the fyrste of S. Iohn. *Ordm eis potestatem fil-*
lios dei fieri his qui credunt in nomine eius. That is to saye,
 He Chrys gaue vnto them power to be made
 the sonnes of God, to the who beleue in hys
 name. And in the. viii. to the Romaynes S. Paule
 sayeth. You haue receyued the spyryte of adop-
 tion, to be the sonnes of God, in whych spyrte
 We doo crye Abba father. And in the fyfte to the
 Ephesiens S. Paule sayeth. We ye folowes of
 God as mooste dearelye beloued sonnes, and
 walke in loue as Chryst hath loued vs. And in
 the fyft of Mathew, our sauiour Chryst sayeth. Be ye
 perfitt, as youre heauenlye father is perfitt, And
 here is to be noted a lesson, that as this worde father,
 doth declare the greate beneuolence, mercy, and loue
 of G O D towarde vs as well in creatyn as also in
 the redemption of man so it admyrreth vs agayne
 of oure duetye towarde hym, and howe we be
 bound to shew agayne vnto hym our hole harte, loue
 obedi-

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obedience, and redynes to fulfill with all gladenes and humilitie all hys preceptes, and commaundementes. And therefore whosoever presumeth to come to God with this prayer, and to call hym father, and yet hathe not full intente, and purpose, to vse hym selfe in all thynges lyke a kynde, and an obedyente Sonne, he commeth to him as Judas came to Christ wth a kysse, pretending to be his frende and hys seruante, in callinge hym mayster, and yet he was in dede a traytoure to hym, and a deadeye enemye.

And for this consideration euerye chrysten man that intendeth to make this prayer, ought inwardly and thoroughly, to searche and examyne hym selfe, and yf he fynde in hymselfe, anye notable crime, for the which he oughte to be ashamed to cal G O D his father, let hym accuse hym selfe therefore to God, and recognize hys vnworthynes, saying as the prodigal sonne sayde father I haue offended the, I am not worthe to be called thy sonne. And wth due repentaunce fyne purpose, and intente, to amende hys naughtye lyfe, let hym lye vppon hys harte to God, and callinge for hys grace of reconciliation, let hym humbly say.

Oure father. &c.

Anyther is it wythoute greate cause, that oure sauyour Chyste teacheth vs to saye. Oure father, and not My father, for thereby he geueth vs clerly to vnderstande that as we our selues be the sones and chylidren of God, by adoption throughe faythe, so are all other Chysten men and women the chylidren of G O D by the same faythe, and therefore we oughte

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ought to loue them all with perfecte loue and charitye, as brethren and sisters in God. Oure heauenlye doctoure in thys worde doeth geue vs instruction of vnitie, concorde, and peace, and to praye to God for all chrysten people, knownen and vnknownen, for and frende. And for that purpose and effecte, he hath not learned vs to saye. **My father** Whiche art in heauen, but he hath taught vs to saye: **Oure father** Whiche arte in heauen: Lykewyse we saye not gyue me thys daye my daylye breade, but **Giue vs** thys daye oure daylye breade, nor **We say** not forgiue me my synnes, and trespasses, but **forgiue vs** oure synnes and trespasses.

Lykewyse we saye not delyuer me from euyll, but **Delyuer vs** from euyll, To signifye that throughe faythe in Iesus Christe, we are all the sonnes of God: and therefore shoulde not the gentleman dyspyse the yoman, nor the ryche the poore, Malachye (Malach. 2.) doth saye. *Nunquid non pater unus omnium nostrum? Nunquid non unus deus creauit nos? quare ergo unusquisque nostrum despiciit fratrem suum.* That is to saye. **Haue not we all one father: hathe not one God made vs all: Wherefore than doth euerye one of vs dyspise hys brother?**

The prayer in dede that the proude Pharisey made (Luke. 18) was not acceptable vnto God, because he dyspised hys neyghboure, the publican. Let vs al therefore knowe our selues to be brethren in god & throughe

Et. sayth

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sayth equally to be hys chyldren. And as concerninge these wordes, **Whych art in heauen.** we maye not by theym vnderstande, that God is conteyned, and included wythin the heauenes, as the aungelles, and holy sayntes are, for (as Salomon sayeth in the thyrde booke of the kyniges and the eyght chappyter.) **The heauens of heauens doo not comprehend** or include hym. But in thys respecte he is sayde to be in heauen, because he, by hys almyghtye power, doth conterne, kepe, holde vp, and mayntayne, all the heauens, and also all other creatures, whych are enclosed, and shutte vnder the cope, or compasse of heauen accordynge as S. Paule sayeth. Collos. i. *Omnia in ipso constant.* That is to saye: **All thynges in hym haue theyr beyng.** And therefore vnto god onely we doo saye, **Whych arte in heauen.** Bycause that god onely as he hath made heauen, and all thynges vnder heauen, so he onely is in all the heauens, and wyth hys almyghtye power conserueth, and kepeth the them in all theyr beyng. And here must we note, that we maye not thynke, that god is so in heauen, that thereby he can not be, or is not in earth also, as shall please hym selfe. For truelye he is in all places, by hys essence, by hys presence, and by hys power, accordynge as he sayeth (Hieremye. xliii.) *Nonne caelum et terram ego impleo?* That is to saye, **Doo not I fyll heauen and earth:** and he is sayde specially to be in heauen, for as muche as in heauen, he is manifest, and sheweth hys godheade, hys dyuine maiestye, power

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power, glorie, ioye, and blysse eternall, whyche he hath promysed to geue, as a rewarde, to al suche as doo perseuer in hys fayth, and obedience accordynge as he sayeth, Math.v. *Merces uestra multa est in coelis.* That is to saye. **O**ure rewarde is greate in heauen. And here doo you marke that these wordes, **Which arte in heauen,** are so placed and set furth, to styre by our heartes to God, and to cause in vs an inward desyre, and a greate care, and studie to come to the place where our heauenly father is: yea, and muche to couete hys syghte and presence. For lyke as a lo-uyng chylde is euer desyrus to be where hys father is, euen so oughte we euer to desyre to be wyth our heauenly father, and to endeuoure our selues, that our conuersation be al wythdrawen fro the worlde, the fleshe, and the deuyll, and be set vpon heauen and heauenlye thynges, as S. Paule teacheth, Phil.iii. And therefore we shoulde contynuallye wayle, and lament, because we be not wyth our heauenlye father, saying with the prophet. Psal.cix. **Wofull am I, that my dwellynge vpon the earth, is soo muche prolonged.** And by these wordes shoulde there be engendried in vs, a stronge hope, of eternall glorie. And howe can we sayle thereof, yf we wyll, seyng our heauenlye father hathe bothe the wyll, and also the power to perfourme it? Hys wyll we clearelye vnderstande, in asmuche as he made hym selfe to be our father: hys power is well known, for that he is a God of power, and glorie, and maker, and preseruer of Heauen, Earthe, and of

Ex.ii. all

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All that in them is. And here shall you further note þ these wordes. Our father Whych art in heauen. are put lyke a prologue before all the seuen petitions, (yea and euery one of them may haue prefixed, before them the same prologue) declaring playnely, that no man can say this prayer truely, and duely, that no pleasure of god, and his owne merite, excepte he haue fayth, hope, and Charitie, for wythout faythe, nor can say truely, O father, and wythoute charitie to his neyghbour, no man can say truely and meritoriously, Oure father, and wythout hope, no man can say truely, Whiche arte in heauen doo thou remyt vs our synnes. And in these wordes Halowed be thy name, it is to be noted, that by the name of God, is vnderstande God hym selfe, the power of God, the myght, the maiesty, the glory, the wysedome, the prouidence, the merite, and goodnes of God, and all such other good thynges, as in scripture be attribute vnto God. And this name is halowed, when it is prayesd, glorified, sette furthe, honoured, and magnified of vs, bothe in woorde and dede.

And where in this petytyon we praye that his name maye be halowed, it is not to be taken or thoughte that this name of God, whiche in it selfe is euermore moste holy, most glorious, most merueylouse and full of maiesty, can be eyther aduanced or diminished by vs, or any thyng that we can doo: but we desyre here, that this moste holpe name maye (accorpyng as it is in it selfe moste holy) be so taken,
used

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blesd honoured, and halowed of vs, and of all others
as well heathen as chrystened, lyke as on the contra-
ry parte, thys name is sayde to be polluted, and defyl-
led, when we doo eyther in worde, or in deede, con-
tumeliouslye, and contemptuouslye, or other wyse
dys honoꝝ the same. We desyre therefore in thys pety-
tion, that all falsse faythe, by the whyche men eyther
mystrust god, or put theyꝝ confidence in anye othere
thyng more then in hym, may be destroyed. And that
all wytchecraftes and falsse charmes & coniurations,
by the whyche Sathan and other creatures, be in-
chaunted, maye cease; and geue place, to goddes holy
name: and so lyke wyse, that all heresyꝝ, and falsse
doctrynes, maye banysh the awaꝝe, so that goddes holy
worde may be truly interpreted, and purely taught
and sette furth, vnto al the worlde, and that all infy-
dels maye receyue the same, and be conuerted to the
ryght catholyke faythe, whereby al disceyte, hypocri-
syꝝ, and counterfaytynge of trueth, of ryghteousnesse
or of holynes may clearly be extincted.

Furthermore, we do beseeche, and praye god here
that his name may be halowed, so that no mā should
swere in vayne by it, or other wyse abuse the same, to
lye or deceyue hys neyghboure. And generallye that
none shouide fall into pryde, or ambition; into desyre
of worldlye gloꝝye and fame, into enuy malycie coue-
tousnesse, adulterye, gluttonye, slouth, backbytynge,
sclaunderynge of hys neyghbours, ne into any other
euill or wicked thoughtes, and dedes, whereby the
name of god maye be dys honoꝝed and blasphemed.
In thys prayer also we doo requyre god to graunte
vs

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þs that in all perylls, and daungers, we runne vnto
 hym, as vnto our onely refuge, and call vpon hys ho-
 lye name, and that in oure good woordes and woorkes,
 we maye please and magnifye hym, and be by
 hym preserued from the mooste damnable synne of
 vnkyndnes towardes hym. And also that we whoo
 doo all readye professe the ryghte fayth, may styl con-
 tinue therein, and maye doo, and expresse the same
 aswell in oure outwarde conuersation, as in confes-
 syng it with our mouth, so that by oure good lyfe,
 and oure good woorkes, all other maye be moued to
 good, and that by oure euyl woorkes and synnes,
 no man maye take occasion, to sclaunder the name,
 or dimynyshe the laude, and prayse of God, but that
 all our woorkes and doynges, may redound
 to the honor, prayse, and gloire of
 Goddes name,

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The exposition oz declaratiō of the seconde
petition, which is.

Thy kyngdome come.



This seconde petition berre orderlye,
doth folowe vppon the fyrst, for as in
the fyrst we do aske of God our eter-
nall father, that hys glorious name
maye be knowen through out all the
worlde, and be of all people, (whe-
ther they be turkes, Iues, oz heathen) loned, magni-
fied, and gloryfied alwayes, aswell as it is of vs
Chrysten men, which is a thyng aperteynyng to the
dewe honoz and glozy of God, and wherch we ought
of dutye fyrste and pyncipallye to desyre. So in this
second petition we aske of God our heauenly father,
that he wyll vouchsafe to bynge vs to hys eternall
kyngdome, euer more to be wyth hym, and partecy-
pante of hys enerlastyng glozye, and heauenly enhe-
rytaunce, wyth Chryst Iesu our Sanctour (whych is
a thyng of al other that a mā may wysh to hys owne
selfe, & chief & most greatest.) And for the declaratiō of
this second peticion, you shall vnderstand that there
are two kyngdomes, the one contrarpe to the other,
it is to wytte, the kyngedome of god, and the kyng-
dome of the Deuyll. For as concernyng worldelye
kyngdomes and dominions, they, yf they be well go-
uerned, and guyded by order of Iustyce, doo per-
teyne to the kyngdome of god, as Saynte Paule te-
stifyeth in the. xiii. chapter to the Romaynes. And yf
they be misordered, through want of iustyce, & vsyng
of tyran

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Tyranny they doo pertayne to the kyngdome of the deuyl. Nowe concernyng the kyngdome of god, it is of two sortes, it is to wytte, the kyngedome of grace in thys worlde, and the kyngdome of glozpe in the worlde to come: and of the kyngdome of grace, **S. Paule** dothe speake in the. xiiii. to the Romaynes, in thys wyse. *Regnum dei est iustitia & pax, & gaudium in spiritu sancto. Qui enim in hoc seruit Christo placet deo, & probatus est hominibus.* That is to saye: **The kyngedome of God is iustyce, and peace, and ioy in the holy gost,** for he that in thys serueth Chryste, please the God, and is allowed with men. Lyke wyse the sayd **Saynt Paule** speakyng of thys kyngdome of grace, both in the fyfthe chapter of hys epistle to the Collossenses, say thus. **He hath translated, or carried vs, from the power or kyngedome of darkenes, into the kyngedome of his derelye beloued sonne, in Whome we haue redemption, and remission of synnes.** And moreouer we doo reade in the fyfthe of the Apocalipse after thys maner, *Fecisti nos deo nostro regnum.* That is to saye. **Thou hast made vs a kingedome vnto our God.** For doubtles so longe as we remaine in grace, god doth reigne in vs, as in a spirituall kyngedome, and we as his faithfull people, doo obeye hym therein. And as concernyng the kyngedome of glozpe in the worlde to come, you shall vnderstand that oure **Sauour** in hys second comminge, which shalbe at dooms day, shal giue entrance & perpetual possessiō therof, to his elect: whiche shal say vnto them (as it is wyrtten)

Math. xlv

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Comeye the blessed of my father, doo you posselle the kyngedome prepared for you, before the creation, or beginning of the Worlde. Nowe concernynge the kyngedome of the Deuyll, which is cleane contrarype to the kyngdome of God, that in dede is a dominion, or rule, and soueraynty, whych the deuyll hathe in the hartes of the wycked men and women, who accordyng to his pernycious wyll and entycpynge, doo transgresse the commaundementes of God, and doo make them selfe bonde, and thrall to synne, wyllyngly consentynge to the deuyles tentations, and drawen thereby to hys seruice, and holden also therein, by concupyscence of the flesh by concupyscence of the eye, and by pryde of life. And of thys kyngedome of the deuyll, S. Paule. Ephe. ii. doth speake sayinge. He (God the father) hathe reuyued you al at ones, When you were deade thorough your trespasses, wherein, in tymes past, you did walke accordyng to the course of this worlde, after the prync of the kyngedome, or power of this ayre, the spirite which nowe worketh vpon the children of vnbeleif. Accordynge wherevnto oure sauour also, Jhon. xii. doeth call the deuyll the prync of thys worlde, that is to saye, of all euyll and wycked people, luyng in the worlde. And in the .xli. chapter of Job, the deuyll is called the kyng of al proude men.

And forasmuche as it is not in oure power to deslyue our selues from the tyranye of the Deuyll, but
By. onely

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onely by Godes helpe (For oure perdition and vndoing is of oure selues, but oure helpe and saluation is of GOD. as sayeth the Prophete Dzee cap. 12.) therefore it is very necessarye for all true christen people, to make this petition, incessantlye vnto our heauenly father, and to beseeche hym, according to this doctryne of Chryste, that by hys grace, a helpe we may escape the dominion and power of the Deuyll, and that we maye be made subiecte vnto hys heauenlye kyngedome. Therfore in this petytyon we desyre GOD to grue vs afoze all thynges, true, and constant fayth in him, and in hys sonne Iesus Chryst, and in the holye Ghoste, with pure loue, and charitie towarde hym, and all men, to kepe vs also from infidelitie, desperation, and malyce, whyche myghte be the cause of oure destruction, and to delyuer vs from dissensions, couetuousnes, lecherye, and euyll desyres and lustes of synne, and so the vertue of his kingdom to come, to reigne within vs, that al our heart, minde and wyttes, wythall our strength inwarde and outward, maye be ordered and directed to serue GOD to obserue his commaundementes, and hys will and not to serue our selfe, the fleshe, the worlde, or the Deuyll.

We desyre also that this kingdome, ones in vs begonne, maye be daylye encreased, and goo forwarde more and more, so that all subtyll and secrete hate, or flouth, whych we haue to goodnes, be not suffered to rule so in vs that it shall cause vs to loke backe againe and to fall into synne, but that we maye haue a stable,

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ble purpose and strenghte, not onelye to begynne the lyfe of innocenye, but also to procede earnestly furthe in it, and to perfourme accordynge to the sayinge of Saynt Paule (Colosse. i.) where he prayeth that we maye walke worthe lye pleasynge god in all thynges beyng fruitefull in all good workes, & growynge and increasynge, in the knowledge of god. Also (Eph. iiii) he doth saye. **Worke and doo the truth in charite, and increase and goo forwarde in Christ:** Therefore in this prayer desyringe the kyngedome of god to come. we requyre also, that we beyng already receyued and entred into the kyngdom of grace and mercye of god, may soo contynue and perseuer therein, that after this lyfe we may come to the kyngdome of glorie, whych endureth for ever, and thys is that greate and seruent desyre, wherewith good men beyng mortyfyed from worldely affections haue bene and be alwayes kyndled and enflamed, as appeareth by Saynte Paule, when he sayd (Philip.)

I Woulde be losed from this bodye and be w Chryste. and he sayth (Rom. eyght) We that haue receiued the firste frutes of thy spyryte, doo

Wayle and mourne, in our selues, with sig

and loking to be deliuered from the

mortalitie & miseries of this bo-

dy, into the glory of the

children of

God,

By H.

¶ The proposition or declaration of the thyrde
petition whyche is.

Thy Wil be done in earth, as it is in hea-
uen.



After that in the seconde petition we
doo aske of God oure eternall father
that hys kyngedome of grace, maye
come vnto vs in thys worlde, & that
we maye finallpe come to hys eternal
kyngdome in heauen (whyche is the
hyghest degree of mans felicitye) there doth by ryghte
order folowe thys thirde petition, wherein we doo
aske of God oure eternall father, that hys wyll maye
be fulfilled here in earthe, by the fulfillynge, and ke-
pyng of hys commaundementes, whyche is the best
and mooste perfecte meanes, to procure vnto vs, the
foresaide highe degree of our felicitye. And for the bet-
ter and playner vnderstandynge of thys thyrde pe-
tition, you shall note that by disobedience, and synne
of our fyrst father Adam, we be, as of our nature one-
lye, without the grace of God, vnhabable to fulfill the
wyll, and preceptes of God, and so are enclyned to
loue our selues, and oure one wylls, that we canne
not hartely loue, neither god, nor man, as we oughte
to doo. And therfore (we being once chrysten men)
it is requisite for vs to praye, that lyke as the holpe
aungelles and sayntes in heauen (in whome GOD
reyngethe perfectlye, and holpe) doo neuer cease, ne
shall cease, to gloryfye hym, to prayse hym, and
to

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to fulfyll hys wyll and pleasure in all thynges, and that mooste readylly and gladely, without any maner of grudgyng, or respytynge therevnto, knowyng certayne-ly and clearely, that hys will is alway the best euen so that we the chyldren of God, in earthe, maye dayly and continually prayse God, and by our holy conuersation in good wykes, and good lyfe, honour and gloryfy hym, and that we maye from tyme to tyme so mortifye oure owne naturall corrupte and synnefull appetyte, and wyll, that we maye be euer redye lyke lounge children, humbly, lowely, and obediently, to approue, allowe, and accomplyshe the wil of God oure father in all thynges, and to submytte our selues wyth all oure hearte vnto the same, and to acknowledge that whatsoeuer is the wyll of God, the same is mooste perfecte, mooste iuste, most holy, and mooste expediente for the health and wealthe of oure soules, we (I say) ought also for these things to pray.

Wherefore in this petition also, we desyre of God true and stable pacience, when oure wyll is letted or broken. And that whan anye man speaketh or doeth contrarye to our wyll, yet therefore we be not oute of pacience, neyther curse, or murmure, or seke vengeance agaynst our aduersaries, or them whyche let oure wyll, but that we maye saye well of them, and doe well to them. We pray also that by goddes grace we may gladely suffer all diseases pouerty, dyspyshynges, persecutions, and aduersities, knowyng that it is the wyll of God, that we shoulde crucefy and mortifye oure wylls. And whan any such aduersitie chaunceth vnto vs, to attribute al vnto the wil or sufferance

THE EXPOTISION OF

sergunte of GOD, and geue hym thanks therefore
who doth order all suche thynges for oure weale and
benefytte, eyther for the exercyse and the tryall of the
good to make them stronger in goodnes and vertue,
or els for the chastylemente and amendemente of the
euyl, to suppress the euyl motyons and desyres.

And also we praye that whansoever it shall please
god to call vs oure of this transytoire lyfe, we maye
be wylling to dye, and that consuminge our will to
the wyll of GOD, we maye take our deathe gladely, so
that by feare, or infirmitie, we be not made dysobe-
dyent vnto hym.

We desyre furthermore, that all oure members,
eyes, tonge, hart, handes, and feete, be not suffered to
followe the desyres of the fleshe, but that all maye be
vled to the wyll and pleasure of GOD, and that ma-
licyouslye we reioyse not in theyr troubles, whyche
haue resisted our wyll, or haue hurt vs, nor that
we be enuyously forye, when that they prosper
and haue welfare, but that we maye
be contented and pleased,
with al thing that is
gods wyll.

**The exposition or declaration of the fourth
petition which is.**

Gyue vs this day our dayly breade.



After that in the three former petitions we are orderly taught fyrst to desire & praye for suche thynges, as do cōcerne God, to glorifye, & hallowe his name Secondly to desire and praye for the cheife and principall blysse that man may haue, whiche is the kyngedome of God. And Thirde to desire & praye for such cheife meanes, by whiche that heauenlye blysse is obteyned, that is to saye by the fullylling here in earth of gods wyl and pleasure. Now next and fourthly we are here taught to desire of God, thynges that be necessarye for the foode and sustenance both of our bodye & also of our soule, so longe as we shall here lyue vpon the Earthe. And fyrste as touchyng the sustenance of the bodye you shall note fyue thynges in this petition. The first is that our lord teacheth vs in this petytyon, not to aske any superfluous thyng of pleasure, and bayne delite, but onely thynges necessarye, & sufficiēt & there fore he biddith vs aske onelye breade, wherein is not ment superfluous, greate substaūce, or habundaunce of thynges aboue our state & cōditio, but such thynges onely as be necessary for every man in his degree that it should be one ordinary & dayly maner of sustenaūce fode, & trade of liuing, & nether inordinat nor excessive
And

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And therefore yf we Chrysten men haue meate and drynke and cloth, that is to saye, thynges suffyciente let vs holde our selues content, for they that set there myndes on ryches, and wyll haue superfluities more than nedeth, or is expedyent to there vocatyon, they fall into daungerouse temptatyon, and into snares of the Deuyll, and into manye vnyprofytable and noysome desyres, which drowne men into perdition and euerlastinge dampnation, for the spryng and roote of all euylls, is suche superfluouse desyre. The wyseman also makynge hys petition to our lord. Prouerbe. 35. sayth. Gyue me neither pouertie nor excelle, but onely thynges sufficiente for my liuinge, lest that hauinge to much, I be prouoked to denye God, and to forgette who is the Lord, and on the other syde, lest that by pouertie constrained, I fall into thefte and forswere the name of my God.

Wherby is declared that we shoulde desyre onely thynges necessarye, signified here by breade, and refuse and renounce superfluities vnyprofitable, daungerous, and noysome.

The second thyng to be considered in this petition is, that we doo desyre and praye, not absolutelye for breade, but we doo desyre and praye for. Oure breade. By whiche wordes appeareth, that, that breade onely is oures, which we do get, by true iuste honest and lawefull meanes, for yf we doo get ought
by

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by decepte, fraude, craft, or any vnlawfull or vnjuste wayes, that is in no wyse ours, but other mens. So that in thys worde **OUT**, is most euidentlye implied and conteyned a greate reproche to all those persons, which eate not theyr owne bread, but deuoure other mens breade: of whyche sorte be all those that lyue of theft, robbery, raupne and spoyle, extortion, or craft and decepte. They also are of thys sort who neyther doo labour with their handes, nor otherwyse apply theyr study, theyr industry or diligence to some thinge whiche maye be good and profytable to the common wealth, and to the honoure of **GOD** but doo lyue in ease, rest, ydelnes, and wanton pleasure. They lykewyse are of thys sorte, and worthy therefore to be reproued, who beyng in any rounge, or vocation of authority or seruice, do not fully truely and faythfullye fulfyl and performe the duetye of theyr vocation.

The thirde thing to be noted in this petitio touching our corporall sustenance, is, that we muste saye vnto almyghty **GOD**, **Da**, That is to saye: **Geue thou**, to the entente that we should not thinke **þ** our meate drynke, clothe, or any other worldeleye sustenance is wonne or gotten onely by oure owne industry, wot, and labour (thoughe we be bounde by the lawe of **GOD**, to labour and trauaile in our vocation, to the vttermost of our power, for the mayntenaunce & sustenance of our selues and all ours) but that when we haue played and done our parte, yet we must firmly beleue that all thinges so commynge vnto vs, are geuen vs, by the liberal handes of almyghty **GOD**, who

Zz.

doth

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both fede both man and beaste: for of our selfe, we can not bragge nor assure or promysse oure selues anye thyng, but whatsoeuer we haue, we haue it in dede at the hande of almyghty God, as the prophet Dauid doth saye in his. cxxx. psalme. All thynges doe wayte or looke for at thy hande that thou mouldeste geue them meate in tyme. And When thou doest geue vnto them, they shall gather. And When thou doest open thy hand, all thynges shall be fylled With goodnes: and When thou doest tourne awaye thy face, they shall be in trouble or distresse. And the same Propheete in the. cxliiii. psalme doeth saye. The eyes of all thynges trust in thee (o lord) and thou geuest them foode in due seasonne: Thou doest open thy hande, and dost fyll euery lyuynge thyng wyth thy blessinge. Nowe the fourth thyng here in too be considered, is the worde **As**, which noteth vnto vs that no man ought to say in prayer. Geue me my dayly breade but Geue vs our dayly breade. Beinge therby taughte that what thynges soeuer, God dothe gyue or sende vnto vs, he gyueth them not to vs for oure owne pryuate commoditie and vse onely, but that we also, shoulde gyue to other, some parte or portion, and some fruite therof, especially to such as other wayes by no menes possible can yette or get theyr lyuynge. And therefore
all

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all suche wycked people doo praye in vayne, who knowinge thys to be the petytyon, **Gyue vs thys day our daylye breade.** do not onely refuse of that thing whiche God hath sent to them, to impart some what vnto the the poore. But also wyll and doo, rather robbe and spoyle them, by fraude, deceyte, extortyon or other wyse, that they them selues maye encrease theyr pryuate wealth, not caryng howe vnjustlye, or vngodlye they come to goodes, nor howe they kepe them, or spende them, and thys sorte of people almygh ty God abhorreth greatlye. The fyft thing herein to be considered is this worde. *Hodie*, That is to saye:

Thys daye. wherby is ment, partelye the hole continuance & tyme of mans lyfe: which muste be referred to the disposition of almyghtye God, conceyvinge his bodily sustenance, and partelye, (yea and that most speciallye) that we hauinge thinges sufficiente for our present necessitye, should not be ouer carefull for the tyme to come. Of which thing our Sauoure Christ in the .vi. of Mathewe doth speake, sayinge.

I say vnto you, be ye not carefull for youre lyuing What ye shall eate, ne for your bodye What clothes ye shall weare, is not lyre better then meate: and your body, better the your clothing: look vpon the byrdes of the ayre: they sowenot, they reape not, they bring nothing in & barne, & yet your heavenly father fedeth the, are not you of more price the thei:

Zzai. loke vp.

THE EXPOSITION OF

Upon the lylies of the fielde, howe they grow
they labour not, they spinne not, and yet
I tell you Salomon in all his glorie, Was
not so clothed as one of them. Nowe yf god
so clothe that, which to day is grasse of þe feild
and to morowe is cast into the fornace, howe
much more Will he confidre you, O ye of lit-
tle faith: Wherefore be you not carefull or
pensiuē, sayinge What shall we eate, or What
shall we drinke, or Where With all shall we
be clothed, for all these thinges the heathen
doo seke after. But your father, dothe knowe
that ye haue nede of all these thinges. Where-
fore seke ye firste for the kingedome of god, &
the rightuousnes thercof, and all these thin-
ges shall be giuen or caste vnto youe. Be ye
not then careful for to morowe. For the mo-
rowe shall care for it selfe.

And secondelye as concernynge the sustenaunce of
the soule whyche also is ment and conteyned in thys
petition, ye shall vnderstande, that this kynd of fode
is of two sortes. The one is that incomperable and
most excellent fode, wherof Christ maketh promise
in the. vi. of Ihon saying. The breade or fode
Whiche I Will geue is my fleme, Whiche I
Will geue for the life of the worde. Whyche
breade or fode is conteined truely, and verely in the
blessed

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blesſed Sacramente of the aulter, wherin vnder the
 formes of breade and wyne(as we haue heretofore
 ſufficiently declared) is the very body and bloude of
 our Sauour Chriſt, the other foode is the worde of
 God: accordyng as oure Sauour doth teſtifie in the
 fourth of Mathewe ſaying. Not onely wyth cor
 porall foode is the lyfe of man ſuſteyned, but
 with euerye worde that procedeth from the
 mouth of God. And agreable to thys expoſytion
 Saynte Auguſtyn in hys. 135. ſermon, de tempore. ex
 poundyng this fourth petition of the, Pater noſter. dothe
 ſaye in thys maner.

*Siquetur in oratione, panem noſtrum quotidie
 animum, da nobis hodie. Siue exhibitionem corpori neceſſarium petamus a
 patre, in pane ſignificantes quicquid nobis eſt neceſſarium, ſiue quotidie
 num panem, illum intelligamus quem accepturi eſtis de altare, petimus be
 ne ut det nobis eum. Quid eſt enim quod oramus niſi ne male aliquid ad
 mittamus, unde a tali pane ſeparemur, et uerbum dei quod quotidie prae
 dicatur, panis eſt, non enim, quia non panis eſt uentris, ideo non eſt panis mentis
 Cum autem iſta uita tranſierit, nec panem illum querimus, quem querit
 famēs nec ſacramentum altaris habemus accipere, quia ibi erimus eum
 Chriſto cuius corpus accepimus, nec uerba iſta nobis dici habent, quae di
 cimus nobis, nec codex legendus eſt, quando ipſum uidebimus quod eſt uer
 bum dei, per quod facta ſunt omnia, quo paſcuntur angeli, quo illuminantur
 angeli, quo ſapientes ſunt angeli. &c.*

That is to ſaye. It doth folloꝛe in our Lordes
 praier. Gyue vs this daye our daylye breade,
 whether We do aſke of our father, neceſſarye
 ſuſtenaunce of the bodye: in, or by breade,
 meaninge, Whatſoeuer is neceſſarye for vs:
 or whether that by our dayely breade, We do
 vnderſtande

THE EXPOTISION OF

vnderstand that, Which you haue to receaue
from the aultar, We doo aske Well of G O D,
that he Wyll geue it vnto vs. For What doo
We pray, but that We commit not any offēce
Wherby We muste be separated from suche
foode, or bread: And the Wooꝝd of God, Whi-
che is dayly preached, is breade, or foode. For
it followeth not, that because it is not the
breade, or foode of the belly, therefore it is not
the bread or foode of the mynd, or soule. And
Whan this life shal be once passed, We neither
doo seke that breade, Whiche hunger seeketh
for, nor We haue nede to receiue the sacramēt
of the aultar, for there We shal be With Christ
Whose body We haue receaued, neyther these
Woꝝdes are to be spoken vnto vs, Whiche We
doo speake, or vtter vnto you, nor the booke
is there to be redde, bycause We shal see hym
Who is the Woꝝde of God, by Whome all
thinges are made, on Whom the angels doo
feede, by Whom the angels are illuminated,
by Whome angels doo receaue Wisdome &c.
And herebye doo playnely perceyue that in thys
petition, our sauoure teacheth vs, not onely to aske
our heauenly father for dayly sustenance of the bo-
dy, but also to aske for the sustenance of the soule.

The

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The exposition or declaration of the fyfte
petition whych is

And for geue vs oure trespases, as we do for-
geue them that trespasse agaynst vs.



For asmuche as the end, and scope, of
all prayer, is onely to obayne thynges
which are good, or to be purged
preserued or deliuered, from thynges
whiche are euyl. And that thys oure
Lordes prayer, is not onley a moste
perfecte, fruiteful, and ample prayer in sense, but also
a moste perfecte fourme, whereby all maner of pray-
ers, cyther in parte or in the hole, are framed, or sha-
pen. Therefore after the former foure petitions, in
whyche we doo aske all that good is, there doeth fo-
lowe in verie good order, the other thre petitions,
in whyche we doo aske the auoydunge of all euyl, as
fyrst of synne commytted, and payne due to the same
(it beyng the greatest euyl of all euyls). Secondlye
of tentation, whyche is the chiefe meanes, whereby
man is induced to synne. Thirde and lastlye, we
do aske the auoydunge of all other thynges, that may
be hurteful, damageable, or greuous vnto vs, and
especially for the auoydunge of the deuyl, who is to vs
mooste daungerous. And the order of the thre laste
petitions of the *pater noster*, beyng thus opened vnto
you, mete it shall be nowe to entreate of the fyrste of
them, whyche is. For geue vs our trespases, as
we for geue them & do trespasse agaynst vs.

In

THE EXPOTISION OF

In whych petition we haue two proffitable lessones geuen vnto vs. The fyrste is that we shoulde lerne alwayes to be lowlye, and meke in harte considering that we are all synners in the syghte of God. Saint John so testifyeng, in the fyrste Chapter, of hys first epyistle, and saying. If we saye that we haue no sinne, we do begyle our selfe, and there is no veritye or truthe in vs, wherunto agreeth Salomon in the .xx. of hys prouerbes sayinge. Who can saye my harte is cleane, and I am pure from synne. And agayne he sayth in p. iiii. of Ecclesiastes. There is no manne, so good vpon the earth, but that he synneth. And mozeouer, in the .24. of the prouerbes, he sayth. A iuste man shall fall, seuen tymes a daye, and shall ryse agayne. By consideration of whyche our owne infirmitie & trayltye to synne, we shoulde humble our selues in the syghte of God, knowing (as Saint James doth saye in the fourth chapter of hys epyistle) God will resiste the proude, and vnto the humble he doth giue grace. The seconde lesson whyche we shoulde learne in this petition, is that the forgyuynge of other mens offenses done agaynste vs, is a cause, & meanes to obteyne remissyon of our synnes, at Gods handes, accordyng whereunto our sauyoure sayeth in the .vi. of Luke. Forgeue and ye shalbe forgeuen. And in the sixt of Mathewe, he sayth. If you forgyue

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geue to men theyr offences, than shall your
heauenlye father forgeue you, your offences
and synnes. But yf you do not forgeue men
neyther shall your father forgeue you your
synnes. And mozeouer in the .xviii. of Mathewe it
is wyrtten howe when Peter came to our Lord, and
demaunded of hym howe oft he shoulde forgeue hys
brother, whyche had offended hym, and whether it
was not sufficient to forgeue hym seuen tymes. Our
Lorde answered hym and sayde. I tell the Peter
that thou oughtest to forgeue him not only
seuen times, but seuentie times seuen times.
Meanyng thereby that from tyme to tyme, we must
continually forgeue our brother, or nelyghoure,
wyth all our hearte, althoughe he trespasseth agaynst
vs neuer so often. And Chryste also in the same place
declareth the same by a parable. There was sayth
Chryst, a kynge, which calling hys seruaun-
tes vnto an accompte, and fyndyng that
one of them did owe vnto hym the summe
of tenne thousand talentes, and had it not to
pay, he comaunded that the saide debtor, his
wife and his children, & al that he had shoulde
be sold, but when the debtour came vnto the
kyng & praied him on his knees, to haue pa-
ciēce whym, promysing him to pay al, & the kyng
had pitie of him, & forgaue him & hole debte.

¶ .i. .

Now

THE EXPOSITION OF

Nowe it fortuneth afterwarde that thys man beinge thus acquitted, mette wyth an other of his felowes, that ought him but one hundred pence, and wyth violence almooste he strangled hym and sayde vnto him. Paye that thou owest. And the sayde seruaunte his felowe, fell vpon his knees, and prayed hym to haue pacience, promysinge to paye all, but his felowe woulde not, but caste him in to prison, vntyll all was payed. And whan the reste of his felowes, seinge this crueltye, had tolde the kinge thereof, the kynge furthwith sente for this cruell felowe, and sayde to him. O Wycked man, I Forgaue thee thy hole debte, at thy sute and request, it shoulde therefore haue beleeued the, to haue shewed like compassion, vnto thy felowe, as I shewed to the. And the kinge beyng soze displeased with this crueltye, committed hym to tormenters, that shoulde roughelye and straitelye handle him in prison, tyll he hadde payed the whole debte.

Vpon this parable Chryst inferreth and sayeth. Euen so shall your heauenly father doo wyth you, if you will not forgeue euery one of you his brother, from the hearte.

Thus

THE PATER NOSTER

Thus it appeareth playnelye, that yf we wyll be forgeuen, and wyll escape euerlastyng dampnation, we muste putte oute of oure hearte all rancoure, malyce, and wyll to reuenge or to satysfy our owne carnall affections, referryng the punishmente of the offenders, whyche in theyr offences haue transgressed the lawes of God or of the prynce, to the order of Justyce, whereof vnder God, the prynces and rulers be ministres in earthe, in whyche doyng we bttelye forgeue our owne priuate grudge and displeasure.

And yf anye peraduenture wyll thynke it to be an harde thyng, to suffer and forgeue hys enemye, whyche in woorde and deede hathe doone hym anye displeasures, lette hym consyder agayne, howe manye harde stormes oure Sauoure Chyste suffered, and aboode for vs, what were we when he gaue hys moste precyous lyfe for vs, but horryble synners, and hys enemyes? Howe mekelye tooke he for oure sake all rebukes, mockes, byndyng, beatyng, crownyng wyth thorne, and the mooste approbryouse death, It is vndoutedlye aboue oure frayle and corrupte nature to loue our enemyes that dooe hate vs and it is a deede of greater perfection then man hath of hym selfe, but GOD that requireth it, wyll gyue grace that we maye doo it yf we aske and seke for it. And therefore in thys petition oure Sauoure Christ teachethe vs to aske thys grace of our heauenlye father that we maye forgeue vs our enemyes, and that he wyll forgeue vs our trespasses, euen soo as we for-

aa.ii. geue

THE EXPOSITION OF

geue them that trespasse agaynst vs.

It is farther to be noted, that to forgeue oure brother hys faulte, is also to praye to **G O D** that he wyll forgeue hym and wil not impute his offence to hym and to wysh to hym the same grace and gloyre, that we desyre vnto our selues and also our selfe when occasion shall comine to helpe hym, as we be bound to help our chrysten brother.

And here we thynke it expedient, that lyke as in the former parte of thys petition we haue declared, the parte and duety of hym, whyche should for charities sake forgeue, so to declare the part and duetye of them to whom forgeuenes shoulde, be made, leaste euill doers and noughtye mynded people myght, by the former declaration take occasyon styll to perseuer in theyr noughtye myndes and doynges, and yet clayme for geuenes of theyr neyghbour.

Wherfore ye shal vnderstande, that forgeuenes afore spoken of, is not so mente in scrypture, that by it iustice, or lawes of prynces, shoulde be broken, condemned or not executed. For although our Sauour our Chryst in thys petition doth teache vs to remytte and forgeue al iniuries and trespasses, done agaynst vs, yet he which hath done the iniurye, or trespasse, is neuerthelesse bounde to acknowledge hys faulte, & to aske forgeuenes therfore not onely of **G O D**, but of hym also, whom he hath offended, and to intende to doo no more so. And furthermoze to recompence, and to make amendes, vnto the parties agaynst who he hath trespassed, accor dyng to hys habyltye, and power,

power, and as the greuousenes, and greatnes of the offence requyrez. And in case he whiche hathe committed the offence, or trespasse, be obstynate, and wyl not doo these thynges before rehearsed, whyche he is bounde to doo by the lawe of God: than maye the partye whyche fyndeth hym selfe greued, not wythstandynge any thyng that is sayd before in this petition lawefully and wythout offence of Goddes commaundementes aske, and seke, recompense of suche iniuries as be doone to hym accordynge to the order and prouision of the lawes of the Realme made in that behalfe, so that he alwaye haue an eye and respecte vnto charitee, and doo nothyng for rancor, or malyce, or for sinister affection, neyther beare any hatred in hys harte towarde hym whome he sueth, but onelye bypon a zeale and loue, of the mayntenance of Justyce, correction of vyce, and reformation of the partye that hath offended, remembryng alwayes that he excede not or goo beyonde the lymyttes and bondes of thys generall rule, taughte by oure Sauoure Chyste in the gospel (Mathewe. vii.)

As ye Would that other men shuld doo vnto you, euen so doo you vnto them, for thys is the lawe and the prophetes.

And thus we christen folke, wayinge forgeuenes on the one partye, and the dewtye of hym that is forgeuen on the other partye (as here now we be taught) shal the better knowe how to endeouour oure selues to obserue both wayes, in such sorte as we are bounden to obserue and folowe.

The

THE EXPOSITION OF

The exposition or declaration of the sytte
petition, which is.

And let vs not be led into tentation.



Of the better vnderstandynge of this petition youe shall note fyrste that there be two maner of tentatyons whereof one commeth, and is sene to vs by **GOD**, who suffereth those that be his, to be temted by one mea-

nes or other, for there probation, or tryall, albeit he so assyseth and aydeth them in all suche temptations, that he turneth all at the ende vnto theyr benefyte, and profytte. For as the wise man saieth (**Eccl. x. viii**) **Lyke as the ouen trieth the potters vessell, so both tentation of trouble trie the righteous man.** And with this maner of tentation, **GOD** tempted sundry wise, oure holye father **Abraham**: he tented also **Job** with extreme pouertie, horrible sickenes and sodayne death of his children, and daylye he tenteth and proueth all such as he loueth.

The other tentation commeth cheifly of the deuyll whych lyke a furiose and a woode lyon rageth, and runneth aboute perpetually sekynge how he maye deuour vs. And it commeth also of our owne concupyscence, which continuallye inclineth and styrethe vs to euill, as **Saynt James** sayeth. (**Jacob. i.**) **Euery man is tented, drawen, and intysed by his owne concupyscence** Of whych concupyscence albeit, we haue somewhat spoken before, yet here in no wyse we maye omytte to speake of it agayne.

And

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And therefore knowe ye that thys concupyscence is an inclination, and prouitie, of our inordinate nature to synne, whiche imperfection man hath by the fall of Adam, so that althoughe originall synne, is taken awaye by baptyisme, and the displeasure appealed betwixte God and man, yet there remayneth a disorder and debate, betwene the soule and the fleshe, which shal not be extincte but onely by bodely death. For there is no man so mortified, so sequestred from the worlde, and so rauyshed in spiryte, in deuoty on or in contemplation, but that somme concupyscence is in hym, howe be it by goddes grace and mercye it reygneeth not, nor is of God accounted for synne, nor is hurtfull, but onely to them that by consente yelde vnto it. It wyll neuer cease but one waye or other it wyll euer assaulte vs, and yf we do not fyght with it and resiste it continuallye, it wyll ouercome vs, and byynge vs vnto bondage, so that by this oure concupyscence, and our consent, all vyce, and synnes be ingendred: accordynge to the sayinge of saynte James, (Iacob. i.) Concupyscence Whan he doth conceiue, he bringeth forth sinne, and that of all sortes, that is to say, first actes and dedes, contrary to the lawes of God, and after that vyle and custome of the same dedes, and at the length he bringeth furth blindnes and contempte. For so the wyse man sayeth (Prover. xliii.) The Wicked man When he commeth to the bottome of sinne, setteth nought thereby.

But

THE EXPOSITION OF

But blinded with euyl custome eyther thynke the synne, that he vsethe, to be no synne, or ells yf he take it for synne, yet he careth not for it, but eyther vpon vayne trust of the mercye of GOD (which is in dede no ryght truste, but a very presumption) he wyll continue still in purpose to synne, or ells vpon vayne hope of longe lyfe, he wyll prolonge, dyffer, and delaye to doo penance for the same, vntill the last ende of his lyfe. And often times preuented with sodayne deathe he dieth without repentance.

Wherefore considerynge howe daungerouse it is to fall into synne, and howe harde it is to aryse, & cheif and the best waye is, to resiste (wyth Gods helpe) the first suggestion vnto synne, and not to suffer it to preyuaile with vs, but as sone as maye be, to put it oute of our myndes. For yf we suffer it to tarye any while in our hartes, it is a greate peryll, lest that consente, and dede wyll folowe shortly after.

Secondly ye shall note, that our sauoure Iesus Chryste doth not teache vs in this sixt petitio, to pray vnto God our father, that we shoulde be clerely wyth out all tentation: but that he wyll not suffer vs to be ledde into tentation, that is to saye, that whan we be tented, he wyll geue vs grace to withstande it and not suffer vs to be ouercome therewith, accordyng to hereto S. Paule sayth (i. Corin. (x.) GOD is true and faythfull. and Will not suffer vs to be tenced, aboue that we maye beare, but he wyll so moderate the tentation, that we maye susteine and ouercome it. And S. James saith

THE FATER NOSTER

sayeth (Jacob.i.) Thynke that you haue a
greate cause to ioye, When you be troubled
With diuers tentations. For the tryng of
your faythe bringeth pacience, and pacyence
maketh perfect workes, so that you maye be
perfecte and sounde lackynge in nothyng.
And almyghtye God also exhorteth vs, and calleth
vpon vs to fyghte agaynst tentatiōs sayng (Apo.ii.)
He that getteth the victorie agaynst them, I
will geue hym to eate of the tree of lyfe. And
agayne he sayeth. He that ouercommeth them,
shall not be hurte With the seconde. Deathe.
And Saint Paule sayeth (ii. Timothy.ii.) No man
shall be crownded excepte he fyght lawfullye.
That is to saye. Excepte he defende hym selfe and re-
siste hys enemyes at al poyntes to hys power, & our
sauour geueth vs a good courage to fyghte in this
battayle, where he sayeth, Ioan.xix. We of good
comforte, for I haue ouercome the worlde.
that is to saye: I haue hadde the victorie of all synnes
and tentations, and soo shall you haue yf the
faulte be not in youre selues. For ye fyghte
wyth an aduersarye, whyche is al-
redye vanquished and
ouercome.

THE EXPOSITION OF

✠ The exposition or declaration of the seuenth
and last petition of the Vater noster, whyche is.

But delyuer vs from euyl, Amen



Concerning thys, vii. petition ye shall
note, that lyke as in the .vi. petytyon
Chryste taught vs to desyre and praye
our heauenlye father that he woulde
preserue vs from the daungerous
tentations of the fleshe, the woꝛlde &
the Deuyll, and not to be ouercome wyth them, euen
so now in thys seuenth and laste petytyon, he dothe
teache vs to praye that yf by oure fraylenes and cor-
rupte nature, we through tentation, doo fall into the
thraldome of the Deuyll by synne, yet that he wyll
sone delyuer vs from it, not to lette vs contynue in it,
not to lette it take roote in vs, not to suffer synne to
reigne vpon vs, but to delyuer vs and make vs free
from it.

Synne is the excedyng euyl, from the whyche
in this petition we desyre to be deliuered: and though
in thys petition, be also comprehended ail euylles
in the woꝛlde, as syckenes, pouertye, deathe, wyth
other lyke aduersitie, yet cheifely it is to be vnderstan-
ded of synne, whych onelye of it selfe is euyl, & oughte
euer withoute condition to be eschued. And as for
other aduersities, neyther we canne ne oughte to re-
fuse when god shall sende them, neyther we oughte
to praye for the eschuinge of the, otherwyse then with
this condition, if gods pleasure so be. Many thynges
we suffer in this woꝛlde, & take them for euyl but they

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be not euyl of them selfe : All afflictions, diseases, punishmentes and tormentes of the bodye, all the troubles of thys worlde : and all aduersityes, be good and necessarye instrumentes of God, for oure saluation. For God hymselfe, who canne not save other then trueth, sayeth: Apocalip. iii. Those that I loue, I chastyse. And agayne the apostle, Hebre. xii. sayeth, He receyueth none but Whom he scourgeth. Thys is a tyme of scourgyng, and the tyme to come, is the tyme of rest ease and blysse. And surelye it is a greate token, that we be in the fauoure of God when he doeth scourge vs, and tryeth & syneth vs lyke golde in the fyre, whyles we be in thys world. As contrarye it is a greate tooke of hys indignation towarde vs to suffer vs luyng euyl, to continue in prosperitie, and to haue all thynges after our wyl and pleasure, and neuer to trouble or punyssh vs wylth aduersitye. Therefore oure sayoure Chyriste Iesus (who knoweth what is beste for vs) teacheth vs to praye and to desyre to be delyuered, not cheyfly from worldely afflictions, trouble and aduersitye, (whyche GOD sendeth habundantlye euen to them whome he beste loueth, and wylth whome he is beste pleased) But the euyl whych we most chieflie should pray to be delyuered from, is synne, whyche of it selfe is so euil, that in no wise god can be pleased ther wylth.

And because oure auncient enemy the deuyl, who is the well and spyng of iniquitye and is not onlye hymselfe an homicide, a lyer, and hater of the trueth from the begynnyng : but also is the verye roote, and occasion of all synne, & the comon prouoker & styrer,

THE EXPOSITION OF

of man to the same, yea and the letter of hynderer;
of all vertue and goodnes, because thys encynge ne-
uer celseth, but continuallye serchethe by all craftes
and wyles to enduce vs to synne, and soo to deuoure
vs, and to bring vs thereby to euerlastynge damna-
tion: Therefore lyke as we desyre here to be deliue-
red from synne, soo also we desyre that oure heauen-
ly father wyl saue vs, and defende vs from this euyl,
the causer of synne, that is to saue, the Deuyll, and
from hys powre, & tyrannye, so that he shall not by his
malice and gyles, entyce and drawe vs into synne,
whereby we maye finallye be broughte vnto euers-
lastynge dampnation, from the whyche also we praye
here to be deliuered. And synallye touchynge thys
woorde. Amen. ye shall note that it is here, added
vnto the ende of thys most excellent prayer, to teache
vs thereby, that yf we doo come soo as we oughte to
be prepared for to make this prayer (whyche due pre-
paration we before haue declared in the peface of
this ^{Pater noster}) that then vndoutedlye we shall receiue
of our Lorde those thinges nedefull for vs, whiche
in thys prayer of the ^{pater noster}, we doo aske, whyche
that we maye doe, graunt vnto vs the father
the sonne and the holye ghoste, to whome
be all honoure and glorie worlde
wythout ende.
Amen.

Here folowethe the Salutation of the archaungell Gabryell made to the blessed Wyrgyn Mary, taken out of the fyrst chapter of Saint Luke commonlye called the *Aue Maria*, with the exposition or declaration thereof.

Hayle Marye full of grace, oure Lorde is with the, blessed art thou amongeste all women. And blessed is the fruite of thy wombe.



It is not without greate and weygh-
 tye considerations, that oure forefa-
 thers, throughout the vniuersall or
 catholyke Churche haue nere after
 the *Paternoster*, set fourthe and commen-
 ded the Salutation of the Archau-
 gell Gabryell, wherewyth he saluted the blessed wy-
 gyn Marye, mother of our sauour Iesus Chryst, cal-
 led the *Aue maria*, the same to be frequented & deuoute-
 ly bled and sayde of all chrysten people. Forseyng
 that the hygh messenger of almyghtye God, and hea-
 uenly spirite Gabriel, did mooste ioyfullye wyth thys
 salutation greete the Wyrgyn Marye, beyng then a
 mortall woman liuinge on the earthe, and not ha-
 uynge then conceyued in her vndefyled, and chaste
 wombe, our sauour Chryst, howe much more oughte
 we mortall earthlye and synnesfull creatures, with all
 promptnesse and alacritie, to salute with the self same
 woordes, that blessed Wyrgyn nowe, when as not
 onelye

THE EXPOSITION OF

onely she hath brought forth our sauour & redemer
Chryst, but also she her selfe is exalted in heauē aboue
all aungelles, and archaungelles: Besydes thys also
the matter it selfe conteyned in thys Salutation, is
of such worthynes, comforte and spirytuall fruyte to
the saythfull remem berer, and deuoute frequenter
of the same, that all goode men haue alwayes founde
them selues by meditation hereof greatly edysed.

And thys thinge to no man can seme straunge that
wyl duely marcke the pythe, effecte and weyghtye
sense in the same salutation conteyned, whyche we
wyl here breselre declare vnto you. And fyrste you
shall vnderstand how that it was decreed of the hōle
Trinitie that after the fall of oure fyrste father Adam
(by whiche mankynde was exiled out of heauen) the
second person in Trinite shoulde take vpon hym the
perfecte Nature of man, to redeme mankynde from
the power of the Deuyll, and to reconyle the same a-
gayne vnto hys Lorde God. And for thys purpose
(as S. Luke in hys fyrste Chapyter declareth) the
aungell Gabryell, was sente from God to the Wyrgin
Mari, with the highestt message that euer was, which
was to treate and conclude a leage of peace, betwene
God and manne. And when thys aungell came
vnto thys blessed Wirgin, he sayde these wordes.

Mayleful of grace oure lorde is With the, bles-
sed arte thou amongst Women. And truelye
thys worde Mayle or be ioyfull, is a worde moste
mete and conuenient for the aungell, commynge on
a message, to begynne hys Salutation wythall. For
neuer was there Creature, that hadde soo greate
and Iuste cause, to reioyle for anye Benefytte, re-
ceyued

receptued at godes handes, as had the blessed byrgyn Marye, for that it pleased almyghtye God to chuse specyallye and appoynte her to that moſte excellent and incomparable dignytye, that of her ſhould be conceyued and borne, Chryſte beyng both god and man the ſauoure and redeemer of all mankynde. And not onelye for this cauſe or purpoſe, the aungell beganne with this worde of highe comforte, but alſo for that he perceyued the virgyn beyng alone would be much abaſhed and aſtonyed, at hys marueylous and ſodayne comminge vnto her. And therefore thoughte it expedient fyrſte of all to vtter thys worde of Joye, and comforte, whyche myghte alſo put away al feare from the blessed Virgynne. And by theſe woordes **Our lord is wyth the,** is ſignified that **GOD**, was in the byrgyn Mary not onelye by eſſence, power and preſence, (as he is in all creatures) nor onely with his ſpeciall grace (as he is in all holye men and women) but he was alſo in her by receyvinge of oure nature and fleſhe of her ſubſtaunce, yea the hole Trinitie was with her by a ſingular and ſpecyall ſorte, for the ſonne of god was with her in that ſhe conceyued & bare him. The holye goſt was with her for that ſhe by hys power and vertue dyd conceyue. God the father was wyth her, becauſe ſhe in tyme conceyued hys ſonne, being of him begottē by eternall generation before all tyme. And by theſe woordes, **blessed arte thou amongeſte all Women,** was mente that there neuer was, nor ſhall be woman ſo blessed as ſhe was.

And

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And truelye she maye well be called most blessed amongst all women for that she had greate and hygh prerogatiues whyche neuer other woman euer hadde, hath, or shall haue. Is not this a hygh prerogatyue, that of all women she was chosen to be a mother to the sonne of God? And what excellent honoz was she put to whan notwithstanding the decree was made of Chrystes natyuitie by the holye Trinitie, yet the thyng was not done and accomplished, wythoute or before her consent was graunted, for the whyche so solempne a messenger was sente? and also howe hygh grace was thys that after the defaulte made throughc the perswasion of the fyrst woman Eue, by whome Adam was brought into disobedyence, and thereby all mankynde to state of dampnation, thys blessed Virgyn was electe to be the instrumente, of oure reparation, in that she was chosen to beare the Sauour and redemer of the worlde. And is not thys a wonderfull prerogatiue, to see a Virgyn to be a mother and conceyue her chylde wythout synne? the archaungell myghte therefore worthely saye that she the sayde Mary, was the most blessed of all other women. And wyth these wordes the aungell Gabriel made an ende of this salutation. But yet yee shall note that the wordes folowynge. whyche are **And blessed is the fruite of thy Wombe.** Be not the wordes of the aungell, but of S. Elizabeth mother of Ihon Baptist, for whan after the departinge of the angel Gabriel the virgyn Marye beyng conceiued in Christ, came to salute her cosen Elizabeth, she the sayde Elizabeth beyng inspired wyth the holy Ghost, & thereby knowynge the virgyn Mary was

THE AVE MARIA

was conceived wth Chryste, spake the aforesayde
wordes of the fruite, being in the vyrgyns wombe,
it is to wytte, of our sauour Chyste. And here is al
so an other wonderfull thyng to be noted, for (as
it appeareth in the fyrst chapyter of Saynte Luke)
the chyld in S. Elizabethes wombe, that is to saye,
Saynt Ihon Baptiste (whiche yet had scant lyfe)
gaue testimonye to thys frute, that it shoulde saue
hym and all the worlde, and as a prophette he dyd
lepe for ioye, in his mothers wombe, and althoughe
he coude not than speake, yet neuerthelesse he de
clared by such signes, and tokens as he coude, that
blessed was the fruite of that wombe. And worthe
ly the thyng is called y fruite of her wombe, in y the
substance of the nature of man, whych our sauour
Chryste toke vpon hym, was taken of the nature of
the moste blessed vyrgyn, and offer wombe. And so
therefore it is called the fruite, of her wombe. And
he maye well be called the blessed fruite, for that he
hath saued vs, and gyuen vs lyte, contrarye to the
cursed fruite, whych Eue gaue to Adam, by whiche
we were dystroyed, and broughte to deathe: But
blessed is the fruite of thys wombe, whych is the
fruite of lyfe euerlastyng. And it is here to be noted
that althoughe thys salutatyon be not a prayer of
petition, supplication, or request, or suppe: Yet ne
uerthelesse, the Churche hath vsed, to adioyne it to
the ende of the *Pater noster*, as an hymne or prayer, of
laude, and prayse, partely of our lord, and sauoure
Jesus Chyrt, for oure redemptyon, and partelye of
the blessed virgyn, for her humble consent, gyuen, and

Bbb.

expressed

THE EXPOSITION OF

expressed, to the aungell at hys salutation. In dede, laudes, prayes, & thankes are in thys *Aue Maria*, pynally gyuen, and yelded to our Lord, as to thauetoz of our redemption: but yet here wythall the byrgyn lackethe not her laudes, prayse, and thankes, for her excellent and synguler vertues, and chesye, for that she beleued, and humbly consented, accordyng to the iayinge of the holye Matrone S. Elizabeth, whan she sayd to thys byrgyn. Luce. i. Blessed arte thou, that dyddest geue truste, and credence, to the aungelles wordes: for all thynges that haue ben spoken vnto the, shalbe performed. who is there now that hathe a good Chyستن heart and considereth the meanyng, the effecte folowynge the aucthor, and other the cyrcumstances of the *Aue Maria*, that wyll not counte, and iudge them vnworthy of the name of Chyستن men, who of late yeres, not onely haue in all theyr booke, and other prynced papers, of purpose leste oute thys godlye salutation, disdaynyng at the honour of the blessed byrgyn Mary here in conteyned, but haue also to the vttermoste of theyr power, by theyr enuyng agaynste the common commendable and deuout vse thereof, gone about to plucke it cleane out of mennes heartes, and myndes, and so for euer to abolyse the memozye of her blessednes, mooste contrarie to the determination of the holy ghooste, by the mouthe of the same byrgyn declared when she sayd (Luk. i.) *Eccc enim ex hoc beatam me dicent omnes generationes* That is to saye, Beholde verely from hence forth all generations shall call

THE AVE MARY

call me blessed, whyche thyng lyke as the angell of God, and the godly matrone Elizabeth then dyd, the vyrgyn Marye, as then, being in mortall estate, and neyther Chyyst of her then boine, nor man kynde then by Chyyste redemed. So now, for that the sonne of thys blessed vyrgyn, hath bothe redemed vs, and also all mankynde, from eternall damnation, and she her selfe now is mooste gloriousely placed in heauen, in state of immortallitie: And thyrly that suche nctable examples also herein set before our eyes, by the Angell and Elizabeth: And synally for that the holy goost dyd playnely saye that all generations shoulde from thenseforthe call her blessed, for these respectes, I saye, the hole catholyke churche doth moost ioyfully vse and frequent the sayde salutation, and so must we do, if we wil be true members of the Catholyke churche.

Bbb.ii.



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Of the vii. deadly synnes, and of the vii.
pryncypall vertues, and also of the eyght
Beatitudes.



hauynge accordynge to the promysse
whyche was made in the p[re]face of
thys booke entreated of faythe, as
it is to be taken and considered, in
thys booke hauynge also sette furthe
the synne and vyce of our chrysten
faythe, whiche in effecte is comprysed in our comon
Crede, makynge also declaration therevpon, ha-
uynge thys delye set forth the seuen sacramentes, with
theyr expositions. And lyke wyse fourthly hauynge
intreated of the tenne Commaundementes, and
made theyr declaration. And consequentye after
that hauynge set furthe fyrste the *pater noster*, and after-
wardes, the *Aue Maria*, wyth theyr expectacions, and
declaracions, and thereby (for so farre forth, and for-
somuche) accompyshed the promysse, made in the
sayde P[re]face, there remaineth onely nowe special-
lye to be spoken, of the seuen deadly synnes, and the
seuen pryncypall vertues, with the eyght beatitudes
whiche here shalbe sette furthe (bnt yet bryefely) by-
cause good hope is conceyued, that at thys nexte
Parlyament, whyche (God willynge) shall begynne
the .xxi. daye of the monethe of October, nexte com-
mynge, or at the Conuocatyon of the Clergye of the
Prouince of Canturburye, whyche is accustomed
to folowe immediatlye the same, some Godlye or-
der and dyrectyon, shall be taken amongeste othere
thynges

THE SEVEN DEADLI SINES

thynges, for suche matters of religion, to be so fullye set forth, as maye stande bothe woth the lawes of God, and also woth the honoz profyt, and wealthe of thys realme, And byefely therefore to knytte bype here thys matter, ye shall knowe that there are seven capytal or principall deadly synnes, it is to wytte.

Pride, **Enuye**, **Wrathe**, or anger, **Sloth**, **conuetousnes**, **glottonye**, and **lecherye**.

And also there are seven pryncypall, or chyef, bertues, it is to wytte. **Faythe**, **hope**, **charytye**, **prudence**, **temperaunce**, **iustice**, and **fortitude** or **strengthe**.

Pryde, is an inordinate loue of our owne aduancement and proper excellencye of whyche doo ryle, **bostrynge**, **ostentation**, **hypocrisy**, **scyflines**, and **suche lyke**.

Enuye, is a grudge or hatred at anothers felicitye sarynge well or good hap. Of whyche doo ryle.

Detraction, **Murmuration**, **Dysfention** **peruerse iudgmentes**, and **suche lyke**.

Wrathe or anger, is an appetite or desyre of vengeance or other hurtes, whyche appetite or desyre yf it doo cōtinue in the hearte, is properly called **Hatred**, Of whych wrathe or anger doo ryle, **Brawlyngs**, and **persecutyons** of wordes and deedes and some tymes, **woundes**, **strypes**, **Manslaughter**, and **suche lyke**.

Slothfulnes

THE EXPOSITION OF

Slouthfulness, is a werynes or tedyousnes, of anye godlye or spirituall thyng, whyche one oughte for goddes sake to doo. Of whych slouthfulness, doo ryse, **Sluggishnes**, pusillanimitie, or **Weakenes** of mynde, disperation, and suche lyke.

Couetousnes, is an immoderate loue of temporall ryches or goodes, eyther in the vnlawfull gettinge of them, or in the vnlawfull keepynge of them, Of whych couetousnesse doo ryse **Deceyte**, **theft**, **Sacrilege**, **Simonye**, **vsury**, and all fylthyre lucre or gayne.

Glottonye, is an immoderate delectatyon, or pleasure especially taken in meates or drynkes. And in glottony one doth specially offende in fyue sortes, or maner. fyrst concernynge the tyme as whan one dothe eate or drynke, eyther ouer earlye, or ouerlate, or to ofte. Secondly one doth offende in qualytye, as whan one dothe immoderatlye desyre, ouer delycate meates or drynkes. Thyrde lye one dothe herein offende in quantytye, as whan one doth eate or drynke ouermuche whereof the bodye is overcharged and the senses therof hyndered or greued, or the powers of the soule impeched or letted the bodye being made moze vnhabyle to serue y^e soule, & the soule made also moze vnhabyle to serue God. Fourthlye, one dothe herein offende in gredynesse or voracitie, as whan one dothe ouer gredilye and ouer hastelye, take hys meate and drynke. Fyftlye and last one doth offende herein, when he to accomplishe hys delectation or pleasure

THE SEVEN DEADLI SINES

pleasure, in meates or drynkes doethe cause them to be prepared, ouer curiously.

And as concerning Lechery, ther is no nede here to declare it, with hys braunches & circumstaunces, in asmuche as it is at large opened before in the exposition of the. vii. commaundement, and soze it is to be lamented that it is a thynge so well knowen, and so much bled in our dayes as it is, hynderynge wonderfullye manye godlye affayres in the common wealthe.

The seuen principal or cheife vertues are, Fayth Hope, Charitie, Prudence, Temperaunce, Justice, and Fortytude, or Strengthe. And three of these, that is to saye, Faythe, Hope, and Charytie, directly & immediatly doo tende to God who is the ende of all. And the reste, that is to saye: Prudence, Temperaunce, Justyce and Fortitude, doo tende directlye and immediatlye to the meanes, whereby the sayde ende is atteyned, and directly and immediatly, to the asoysayde ende. And moreouer the sayde thre fyrst are to be consydered touchynge spec:allye, the inwarde motyon of the mynde, and the other foure remaynynge, are to be consydered specially touchynge the outwarde actes, or dedes. And besydes thys the three fyrste doo concerne oure doynges towardes God, and the foure other doo concerne our actes, bothe towardes oure selfe, and also towardes oure neyghboure, or euen chrysten.

The offyce of Prudency, is to chosse, or embrace the

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the good refufynge the euyl.

The offyce of Justice is to doo bypryghtlye and
ftraightly.

The offyce of Temporaunce is not to be onerco-
med oꝝ stayed oꝝ letted, by anye worldelye pleasures
oꝝ vanities.

The offyce of Fortitude oꝝ strength is not to
pmytte oꝝ leaue vndone, any good thyng, whyche
ought to be done, foꝝ anye worldely grieues oꝝ trou-
bles.

And by the way we do here note that thefe foure
Prudence, temporaunce, iuftice, and fortitude,
are commonly called Cardinall vertues, foꝝ asmuch
as they are the pꝛyncipall and doo conteyne vnder
them many other vertues.

Now concerning the eyght beatitudes foꝝasmuch
as they are moſte playnelye and oꝝderly ſette furth in
the .v. chapter of .S. Mathew, we wyl here rehearſe
the ſame vnto you, as they of hym are rehearſed, deſi-
rynge you ſeriouslye and ofte to mediate the ſame,
as whereby you maye bothe knowe wherein felicitie
dothe conſiſt, and howe alſo to attayne and coime
vnto the ſame.

And concernynge thys matter of the beatitudes .S.
Mathewe in the ſayd .v. chapyter doth thus ſet foꝝth
the proceſſe thereof

*Videns autem ieſus turbas aſcendit in montem, & cum ſediſſet, acceſſe-
runt ad eũ diſcipuli eius, & aperiens os ſuũ, docebat eos dicens. Beati pau-
peres ſpiritu, quoniam ipſorum eſt regnũ celorũ. Beati mites, quoniam ipſi
poſſedebunt terram Beati qui lugent, quoniam ipſi conſolabuntur. Beati
qui eſuriunt & ſitiunt iuſtitiam, quoniam ipſi ſaturabuntur. Beati miſeri cor-
des, quoniam ipſi miſericordiam conſequentur,*

The viii Beatitudes

Beati mundi corde, quoniam ipsi deum uidebunt. Beati pacifici quoniam filij dei uocabuntur. Beati qui persecutionum patiuntur propter iustitiam quoniam ipsorum est regnum celorum. That is to saye.

And Iesus, senige the multitude, did go vpppe vnto a hyll, and whan he was set hys dysciples came vnto him, and he openynge hys mouth, did teache them sayinge. Blessed are the poore in spirite. for theirs is the kyng dome of heauen: Blessed are the meke for they shall possesse the earthe. Blessed are they that doo mourne, for they shall receaue comforte. Blessed are they who doo hunger and thyrste the iustyce, for they shall be fylled.

Blessed are the mercyfull, for they shall obtayne, or gette mercye. Blessed are the pure, or cleane in harte, for they shall see God. Blessed are the peace makers, for they shall be called the sonnes or children of GOD. Blessed are they, who doo suffer persecution, for iustice sake, for theirs is the kyngdome of heauen.

And thus now we hauinge, for the tyme, donne so muche, as one man, with this chapleynges, and fren- des coulde doo, and wisshynge that it were muche more better, and more exactlye doone then it is. fynallye, submyttinge the whole, vnto the iudgemente of the catholyke churche, and the see Apostolyke, in
Ccc. all

THE EXPOSITION OF

all poyntes. I wyll now adde herebnto certayne Collectes, to be sayde, and rehearsed dayelye by the preistes in their Masse, concernynge both oure holpe father the Pope, with his mooste reuerende Legate, the Lorde Cardinall poole, and also concernynge the kynges and Quenes most excellent maiesties, whose health and wealth, are our great sauegarde, and assuraunce. And yet ouer, and besydes thys, a speciall collecte, or prayer, seuerallye, for the kynges prosperouse iorneye, bothe in goynge, in'tarienge, and in well retournynge, to be had, whyche the holpe Trynyte, the father, the sonne, and the holpe Ghost, mercifullye doo graunt, and bynge to passe. Unto whom be all honoure prayse, and glozpe, for euer and euer. Amen.

The three Collectes, or orations for the most holy father the Pope.

DEus omnium fidelium pastor, & rector, famulum tuum Paulum papam eius nominis quartum, quem pastorem ecclesie tue precesse uoluisti, propitius respice, da ei quesumus uerbo, & exemplo, quibus pre est proficere, ut ad uitam, una cū grege sub credito, perueniat sempiternam, Per.

Secreta.

Oblatis quesumus, domine, placare muneribus, & famulum tuum Paulum papam eius nominis quartum quem pastorem populo tuo esse uoluisti, assidua protectione gubernare. per.

Postcommunio.

Hec nos quesumus, domini diuine sacramenti perceptio protegat, & famulum tuum Paulum Papam eius nominis quartum, quem pastorem populo tuo esse uoluisti, una cum commissio sibi grege saluat semper & muniat, per.

The three Collectes or orations for the mooste reverend Lorde Cardynall Poole.

REge quesumus, domini famulum tuum Reginaldum Polum, Cardinalem, sacro sancte sedis apostolice a latere legatum, & intercedente beata dei genitrici Maria cum omnibus sanctis tuis, gratie tue in eo dona multiplica, ut ab omnibus liberetur offensis, & temporalibus non destituatur auxiliis, & sempiternis gadeat ac institutis. per.

Ccc.ii.

Se

Prayers

Secreta.

Suscipe quesumus, domini, tibi munus oblatum, & intercedente beata dei genetrice Maria, cum omnibus sanctis tuis, famulum tuum Reginaldum Polum, Cardinale, sacro sancta sedis apostolica a latere legatum, tua propitius ubiq; miseratione conserva, at que ab omnibus quas meretur aduersitatibus redde securum, ut tranquillitate precepta, ab omnium uisibilibus, & inuisibilibus inimicorum insidijs liberatus, deuota tibi menta de seruiat. Per.

Post communio.

Subiectum tibi famulum tuum Reginaldum Polū Cardinalem, sacro sancta sedis Apostolica a latere legatum, quesumus domine intercessionem beatam dei genetricis Mariae cum omnibus sanctis tui, propitiatio celestis amplifcet, ut & presentis uitae periculis exuatur, & perpetuis donis firmetur. Per.

The three Collectes, or orations, for the kynge, and Quenes maiesties, and thes comynspleys.

Oratio.

Deus in cuius manu sunt corda regnum, qui eis humilium consolator, at fidelium fortitudo, et protector omnium in te sperantium, da regi nostro Philippo, & reginae nostrae, Mariae, eorumq; consiliatis, & populo Christiano triumphu uirtutis tue scienter excolere, ut per te semper reparentur ad ueniam. Per.

Secreta

Prayers

Secreta

Suscipe quesumus domine precis, & hostias ecclesie tue, quas pro salute famuli tui, regis nostri Philippi, & Regine nostre Marie, eorumque consiliariorum, ac protectione fidelium populorum, tue maiestati offerimus, supplicantes, ut antiqua brachij tui te operante miracula, superatis inimicis, secunda tibi seruiat Christianorum libertas. Per.

Postcommunio.

Presta quesumus omnipotens deus, ut per hanc mysteria sancta que sumpsimus, rex noster Philippus, & regina nostra Maria, eorumque consilij, ac populus Christianus, semper rationabilia meditantis, que tibi placita sunt, & dictis exequatur & factis. Per.

The three Collects, or orations for the prosperous voyage, and safe returne of our most noble King Phylippe.

Gratio primo.

Adesto domine supplicationibus nostris, & uiam deuoti, ac pii famuli tui, Philippi regis nostri, et omnium eorum qui in eius sunt comitatu, in salutis tue prosperitate dispone, ut inter omnes uise & uite huius marietatis, tuo semper protegantur auxilio. Per.

Secreta.

Propitiare domini supplicationibus nostris, & has oblationes, quas tibi offerimus, pro deuoto, & pio famulo

Prayers

mulo tuo, Philippo rege nostro, & omnibus illis, qui in eius sūt comitatu, benignis assume. Vt uiam illorum & precedente gratia tua, dirigas, & subse quente comitari dioneris, ut de actu atq; incolumitate eorum secundum misericordie tue præsidi a gaudeamus. per.

Postcommunio.

Sumpta quesumus domine celsis, mysterij sacramenta, ad prosperitatē itineris, deuoti, & py famuli tui, Philippi, rege nostri, & omnium eorum qui in eius sunt comitatu, proficiant, & eos ad salutaria cuncta perducant. per.

The three Collectes, or orations, for the byshop of London.

Oratio.

Concede quesumus, domine famulo tuo Edmundo Episcopo nostro, ut predican do, & extendo, quæ recta sunt exemplo bonorum operum, animas suorum instruat subditorum, & eterne remunerationis mercedem, a te pijsimo pastore, percipiat. per.

Secreta

Munere nostra quesumus domine placatus suscipe & famulum tuum Edmundum Episcopum nostrum gregemque sibi cōmissum, benignus seper, & ubique misericorditer protege. per.

Postcommunio.

Hec nos communio domine purget a crimine, & famulua

Prayers

mulum tuum Edmundum, episcopum nostrum, &
commissum sibi gregem, benigna quesumus, pietate, cō-
serua. Per.

**A prayer in verses, for the prosperous voyage,
abode, and retourne of our most excellent and
noble kyng, kyng Phylippe.**

1. Prosper eat noster, terraque, marique Philippus
Prospera sint, ut iter, sic mora, sic reditus.
2. Prosper eat noster, maneat, redeatque Philippus
Prospera sint terra cuncta, mari, atq; polo
3. Sit tibi rex noster, terraque marique Philippe
Tam bene, q̄ tua, q̄ nostra Maria, cupit.

Ad lectorem.

*Vive, uale & si quid nouis rectius istis.
Candidus imparti, si non, hijs utere mecum.*

ED E MVNDVS ESTO, BONVS ESTO BONIS,
DE GLORIAM DEO.
FINIS.

 **EXCVSVM**

LONDINI IN EDIBVS 10

hannis Carwodi, Typographi Regie

Maiestatis.